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A Story Beginning at Marriage.

By HUDSON TUTTLE.

CHAPTER III.

"Hear the mellow wedding bells—golden bells!
What a world of harmony their happiness foretells!
Through the balmy air of night, how they ring out their delight!
From the molten golden notes—all in tune, what a liquid ditty floats
To the turtle dove that listens while she glows
On the moon!"

It was decided that the marriage should take place in early April, and that the happy pair should commence life on the old homestead. Thus, with the apple blossoms drifting over them from the boughs of the ancestral orchard we find them, in the fresh, new spring day, of their new life.

"Your father came here when this country was a wilderness," said Mary, "and you were born here?"

"Yes, and a life's work has it been to remove that wilderness. When he came, a few Indians loitered, but they soon disappeared with the bear, wolf, and deer. I remember well the log house with its porch, on which my mother trained morning glories and the strange effect of cutting down the wide reaches of trees. With the breaking of the soil came malaria, and my sister, then the only child, was stricken and died. The rough but sympathetic pioneers buried her in a rude bark coffin at the foot of an elm, near the cabin. It is said my mother was too agonized to weep; for the keenest anguish dries up the fountains of tears, parches, withers, and blights. Where my memory commences, it pictures not the brightest of worlds. In winter often have I awoke in the morning with the snow deeply covering my bed as it sifted through the roof. Our diet was far from luxurious. The very elements conspired against the pioneers. The winters were severe because they were ill prepared; the summers parching. The wild animals destroyed the little they planted. Yet they patiently worked on, and the present is the glorious result of their endeavors."

"It is a wonderful story of endurance," said Mary, "and the old place consecrated by our parents' sacrifices, must be dear to you."

"I assure you that it is. Every tree has a history. Some were planted by my brothers, many by myself. The older orchard trees were brought from the old French nurseries on the Detroit River, in a canoe by my father. That large walnut, I well remember my mother planting the nut one October day, saying that it should remain as a testimony of her."

"The old place is made a thousand-fold more dear by these memories. I love nature in all her forms, but best as revealed here."

"I discover the source of your inspiration! fresh, glowing, appealing to the heart."

"If it reached one heart I am content. You have not written in these 'latter days,' has your muse deserted you?"

"I can not write poetry when my life is such a lyric song as it has been since I came here."

"Ha! ha! The muse has been caged? She is in bondage and can not sing! An illustration of 'Love gives wings to genius, but marriage clips them.'"

"How you misinterpret me!" she exclaimed, looking up anxiously into his face. "The present is like a dream, I must wait until it becomes more real. Do not repeat that hateful saying."

"Had I believed it, I should have preferred keeping you at a distance, like an enchanted landscape, never reached or possessed. But we have made the venture, and are well embarked. If we row together there will be no obstacle that can turn us aside."

"I believe that we shall row together; I did believe it, and that for eternity, else marriage to me would be a sham. A strange sweetness overspread her countenance as she continued, 'We are not always to expect the same. The year begins with the quickening of the blood; the bursting of the bud; the fragrance of flower and leaf; the song of birds; the activity called into being by the warmth of the sun which is love. After a time the flowers wither, the birds are silent, but there are maturing fruits and harvests waving. So I do not expect this spring day with its sunshine always to remain. There will come the summer and the autumn with its fruits, and we shall enjoy each changing vicissitude, united, as two orbs revolving around a common attraction which is love.'"

In admiration he gazed on her animated face in silence. "Is this displeasing?" she asked.

"Displeasing! Your words are inspiration. The burdens the future may bring for us I trust I may so shield you from as to bear the greater part."

"If I enter into all your joys, of course, I must share all your cares. Two standing under a load bear it easier than one, and it is love's delight to share even pain with others."

"Oh, yes, my dearest mentor, love demands all, and must receive unqualifiedly its demand."

"You make it a tyrant, Mark, while truly it is a tender plant which must be planted in the soil of truth and trust, and watered with kind words, and receive careful attention, and it must receive the free sunshine and the pure air."

"And how shall I ever preserve this sensitive exotic?" cried Mark. "The difficulties you present distract me."

"How foolishly I have talked speaking sensibly, we must be all to each other."

"That suits me; plain and easily followed."

"Yes, with love, and the first sentiment of woman's heart. For unmeasured affection they expect unmeasured affection."

"And now sing a song with the thrush, who will pause to listen."

She sang in a low, dreamy voice:

"There is no day like to-day,
Except the day we call to-morrow;
There is no day like to-day,
For this we will not pause to sorrow.
There is no day like to-day,
The robin, thrush, and jay all say it;
There is no day like to-day,
And yet it were not well to stay it.
There is no day like to-day,
The same song will we sing to-morrow;
There is no day like to-day,
Rejoice to-day nor trouble borrow."

"Ho!" cried Bessie, "we've found you, after an hour's search. If you desire concealment you must not sing so sweetly, sister mine."

Grandfather and grandmother Leland were with her, having her between them holding each one of her slender hands. Age and care had made deep wrinkles on their faces, and their hair was white and thin, but their clear eyes and frank expression indicated that they enjoyed the fullness of well-spent lives.

"Father and mother, come and take seats by us," said Mary. "We are enjoying the beautiful day. Is it not lovely?"

"We do not wish to intrude," said grandmother, "but Bessie wanted to romp, and there was no one to go with her."

"It brings back old memories," said grandfather; "our own daughter was like her."

"I hope I may take that daughter's place," exclaimed Mary. "Whoever Mark loves, will be cherished by us," fervently replied grandmother.

"We have been speaking of the great changes, father," said Mary, "since you first came here, and the hardships you have endured."

"Very great have they been," he replied; "but as you, my children, can now reap the benefit of my labor, I am thankful for the past."

Bessie came and twined flowers into Mary's hair. The sisters were remarkably alike, and with voices scarcely distinguishable, and the same quiet, unassuming manners.

"Mark, you promised me a story this morning," she said, turning towards him.

"Yes; I have a vague recollection of promising a something of the sort to a little girl, but she has not demanded it."

"I now demand it."

"You? You certainly are not the girl in a check apron, who asked for a story before breakfast!"

"Oh! you can not put me off in that way. I am not going to allow Mary to be selfish and have you all the time."

"Well, what shall it be, a fairy tale?"

"If you please, not a fairy story. They are unreal and hence untrue."

"One about boys?"

"Now, my brother, that is a poor joke."

"First, will you not sing, my daughters? A song on the 'slumberous air' of this soft morning would be delightful."

There was a peculiarity in Bessie's voice; it was soft and clear, chant-like, as though she sang in a dream:

"Like the gleams of the moon
To the pale, frozen earth,
Bringing light to the soul
Of its immortal birth,
Come the angels who tread the star-dusted floor,
Calling us thitherward to their bright shore."

CHORUS.
As the gill of the light
Made the cold Memnon sing,
So the light of their love
They over us fling,
And our souls are responsive to those we adore,
Calling us thitherward to their bright shore."

CHORUS.
The little family group were in tears. Mary sang with a heavenly voice, so deeply did she enter into the spirit of her song. She never appeared more beautiful, for her face was like a mirror reflecting the beauty of her thoughts. There was a lengthy silence, interrupted by Mark saying, "You are silent as a nun, Bessie. I fear you are unhappy."

"Bessie is like me," replied Mary, "silent when most happy."

"Mark," said Bessie sadly, "Nature is the beautiful, the good, and the living; man is of little account. Man receives, he does nothing."

"What an idea! Does not man create the steamships and the cars, and build cities?"

"What are they! Pretty and grand, may be, but man who creates them is greater; and what is man compared with a world, or a sun? I am lonely and feel out of place in the world."

"You are serious for one so young," laughingly said Mark. "Too young to be serious."

"Too young! Should hearts grow sad and old with age? Nature never grows old."

"The year grows old and dies, my little dreamer. Mary can relate a fine story about the death of the year."

Written for the LIGHT OF TRUTH.

IMMORTALITY.

HON. A. B. RICHMOND.

"Can it be?
Matter immortal! and shall spirit die?
Above the nobler, shall less noble rise?
Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man: be sown in barren ground,
Less privileged than grain on which he feeds?"

—Young's Night Thoughts.

Life here and hereafter. The one we know, the other we hope for. It has been the problem of thinking minds during all past ages. It was the theme of prolific thought of saint and savant when civilization was in its infancy, and enlightenment a condition of the distant future. Many of the most ancient works of art are but memorials of the thoughts and conceptions of immortal life of nations whose history is lost to the world. Vague and crude as were the ideas of a spirit life, as they were wrought in marble, or painted on almost imperishable walls of long buried cities, yet do they show that the instinctive longings for immortality have always accompanied the human soul as one of the innate laws of its being.

In the infancy of our race, the gods of every people whispered to enquiring man: "There is a life beyond the mystery of death," and it was this thought that moulded and fashioned the religious theories of all past ages. As knowledge increased men found stronger and yet stronger evidences of a future life, and the faith and hope of the Christian of today is being constantly reinforced by the light of science and the wisdom of learning. As the centuries move on with ceaseless tread, the evidence of immortality becomes stronger and more conclusive, while bigotry in vain attempts to close the windows that open from earth to an unknown world, and creeds and prejudice fail to smother the echo of angel feet, or silence the rustle of hovering wings, or the whispers of spirit voices from beyond the infinite shore.

Standing by the coffins of those dear to us, in the very presence of the majesty of death, as we look for the last time upon the marble feature of those we loved so well, how inconceivable would be our grief, but for the assurance of faith, and the promises of hope; and yet how feeble would be the consolation they bring to us but for the demonstration of a spirit life. How vain, indeed, would be all earthly projects and ambitions if the casket were the end, and the grave the last scene in the drama of man's existence; and how feeble the testimony that it is not so, if there is no evidence of a life to come but faith alone, and no promise of a future, but the uncertain voice of hope. As sentient life manifests its presence here by unmistakable signs and symbols, so is all continuity made apparent to us by visitations of personal identity from beyond the boundaries of the earth. If this is not so, if spirit manifestations are not clearly established facts, then there is no proof of a future life. There is some evidence, it is true, but it is not conclusive. The apparent omniscience and omnipotence of the creative power, the boundless extent of the universe, the countless suns and planetary systems that through all stellar space are, it is true, evidence of a greater sphere of life than our little earth, yet all this is not proof clear and conclusive, such as alone can satisfy the longings of the human heart. The great unsolved problem of death defies the metaphysical logic of science, as it does the conflicting theories of theology based upon uncertain historical events. The vague traditions of the past, the faint whispers of so-called Christian revelation, reinforced by faith and hope alone, all combined can form no logical syllogism that infidelity can not successfully confute. The philosophy of Spiritualism, based upon the facts of spirit manifestations, affords the only satisfactory solution, for by positive demonstration they prove that the mental personalities of life survive the ordeal of death.

If there is a spirit world, and if the spirits of those who have "passed away" can and do visit the scenes of their earthly life, they must all be governed by the laws that environ them in their new existence, and although any one may invoke their presence it is not certain that they will always come at their bidding. For this reason set investigations by learned and honest committees may fail in obtaining results as satisfactory as those of the private seance or home circle. The failure of securing occult phenomena under certain conditions is no evidence that they will not occur under more favorable surrounding. A multitude of unsuccessful experiments prove nothing in opposition to a successful one. Negative testimony has neither legal nor scientific weight against positive evidence; and all honest investigating bodies will recognize and acknowledge this fact. Science must remember that the realm of thought and spirit is without the boundaries of her laboratories. The blind moles in their earthly habitations may well doubt the existence of the worlds in stellar space, while the creed-bound vision of decaying theology may fail to see the occult phenomena of spirit life.

There are many honest persons so mentally constructed that they can hear the groans of the doomed in hades, but not the welcome tones of gladness with which the departing spirit is greeted in the realm of bliss by those that have gone before. They can see the glittering walls of the "New Jerusalem," but not the flower-decked landscapes of the spirit world. They can hear the anathemas that a wrathful God pronounces against the creatures he has made, but not the words of affection with which a loving father greets his children. They can understand the maternity of the immaculate conception, but not the motherhood of nature's unchangeable laws, and when such men sit in judgment on the religious beliefs of their fellows, they are generally blind to reason and the logic of newly revealed facts and phenomena.

When a self-constituted society organizes for the purpose of investigating psychical phenomena, and assert that the time has come when the truth and origin of spiritual phenomena should be "settled for all time to come" and that its members are competent to complete the herculean task, the thoughtful votaries of our beautiful religion will smile at the manifest arrogance of the assumption. For centuries past the phenomena have appeared in all lands and among all people. They have been investigated by the ablest minds that have enlightened the world of science with their treasures of profound thought and research; and yet the dark, mysterious realm of death is unexplored save along its "border land," where a few footprints of its unnumbered inhabitants are to be seen on the shifting sands of its unknown shore.

These evidences of life beyond the grave have been seen and critically examined by millions who are as competent to observe and explain them as any committee of "piebald creeds" of modern times, and the recorded facts of this evidence are a part of the history of all nations who possess a written language, while tradition has narrated them among the unlearned tribes of the earth.

The unexplored domain beyond the "unknown river" is as vast as eternity itself, and as succeeding ages shall make their impress on the dial of time new facts and phenomena will be developed by every succeeding generation of men. And when our earth has grown gray with the passage of countless centuries yet will the mystery be unexplained; yet will there be much to learn by enquiring sage and scientist; while unbounded space will yet remain between the limited knowledge of mankind and the infinite knowledge of the central soul of the universe.

No, the time can never come when all the mysteries of spirit phenomena will be known and "settled for all time to come" by any committee of investigation, whether of ancient or modern Athens, for every step that scientific research may take will only open new vistas beyond, and unfold new and untried realms radiant with now unknown evidences of immortality to man. For though it now

"Still seems strange that we should live forever;
Is it less strange that we should live at all?"

But let the investigation go on, always remembering that
"In faith and hope the world will disagree,
But all mankind's concern is charity."

Written for the LIGHT OF TRUTH.

WILL THEY DO IT?

WILLARD J. HULL.

As between the Protestant and the Roman Catholic Church in the matter of religious instruction in the public schools there is about the same distinction as one would find between a hyena and a jackal in the pursuit of prey. Therefore the action of the Rock River Methodist Conference, which includes the city of Chicago, in demanding the quarantine of the Roman Church in its insidious attacks upon our public schools is deserving of notice.

The resolutions adopted I take the liberty of quoting at length. The subject involved was brought forward in the form of a report from the Committee on Education, as follows:

"The American public schools are in danger. The danger is occasioned by the very thing that Washington said would not be tolerated—foreign interference. Against this interference we emphatically protest. Firmly believing that the Pope and the bishops are criminals against some of the best things in human life, we stoutly affirm that the Roman policy in America should be put in quarantine."

"Compulsory education is a civil necessity in this country. We must protect ourselves from the tide of ignorance and prejudice rolling in upon us from Roman Catholic Europe or perish in the threatening devastation."

"Wherever the Latin Church flourishes her people are criminally kept in ignorance, and the State is wickedly denied its independence. She says: 'If the Pope demands it the authority of the State must be braved, human affections must be disregarded, life must be sacrificed.'"

"Therefore, reaffirming our thorough confidence in the public school system:

"Resolved, that we, as a Church, stand opposed to any encroachment from any quarter that would lessen the influence or diminish the vigor of this most essential factor in our national well-being."

The report was adopted.

It must be said that this has the true ring, and it is evident that the spirit of justice has wormed into at least one representative body of Methodists. No lover of liberty and the integrity of our public school system will take any exception to the above stand, but the question might fairly be asked of these clerical gentlemen: Are you ready to quarantine your own designs upon that which you condemn the Catholics for intriguing against, and will you commence the work by advocating the withdrawal of the Bible from the public schools?

It would seem that one good turn deserves another, and if the orthodox wing of the evangelical Church has finally decided to protest against Catholic usurpation, it ought to be willing to clean its own stables. If this is not done and the King James' version of the word of God taken from the schools and the ceremony of mumbling prayers discontinued, it is hard to see what practical effect a move of this character will have. I can not see any difference, in essence, between a pedagogue who reads the Bible and prays through the cobwebs of his school-room and a priest who reads a catechism and eats wafers in a school-room. These gentlemen of the Rock River Conference evidently believe in the sentiments of George Washington inasmuch as they quote from him, therefore they ought to coincide with his statement that the government of the United States is not founded in any sense upon the Christian religion. If they endorse this statement they will readily perceive that the Bible has no place in the schools which are under the fostering care of the State which does not recognize any religion. Not until every shred of religious teaching whatsoever is abolished in the schools will they be free and occupy the place in secular affairs designed for them. There is no more justice or right in the practices of orthodox Christianity in the schools than there would be for the slumery of a Chinese Joss house to be enacted in them. We don't send our children to school for religious education; the intention being to instruct the young in those matters appertaining to secular citizenship. If religious teaching is desired the Sunday school or the church is the place for it.

It is exceedingly refreshing at all events to note the stand taken by these men in regard to the octopus on the Tiber whose main arm is sucking at the vitals of American independence. So long as the citizens of this country, or any portion of them, refer their internal educational and social affairs to the dictatorship of an Italian court the perpetuity of American institutions is in danger. That this is the case a half open eye can see. It is only a week ago that the papers contained an account reciting a dispensation granted by the Pope for the American Catholics to eat meat on a Friday during the progress of the Columbus celebration because it was to be a gala time and their stomachs might crave inordinately the good things of the feast.

When such exhibitions as this occur in the blazing fire of this epoch the charge that divine hocus-pocus and stygian ignorance are the twin graces of the Roman Church has some force.

OUR CONTRIBUTORS.

Written for the *Light of Truth*

IMPLICATIONS OF PSYCHICAL PHENOMENA

By MRS. C. M. BROWN.

Under this caption, Professor Dolbear raises some important questions—critical and suggestive. The first number of the *Psychical Review*, which contains his essay read before the American Psychical Society, May 10th, 1892, is replete with interest, and a thorough perusal of its pages will give Spiritualists a better idea of the objects and aims, as well as the methods and tendencies of the Society for Psychical Research, than they are likely to get from fragmentary sketches and ill-digested comments in the secular and religious press, including the spiritualistic publications. We can not expect to arrive at a just estimate of any sect or working body of thinkers by reading the notices and comments of individuals who necessarily impart their own mental coloring to all they describe. Some intelligent Spiritualists have disparaged the efforts of these psychical students, even to distrusting their motives, because they do not adopt the old-time name, and some of them are known to be active Christian scholars, Church-goers and clergymen. This seems to me a hasty judgment.

Professor Dolbear's essay, considered apart from all else, might confirm that suspicion. But to me it seems a fair presentation of some of the difficulties which present themselves to an honest student of nature, trained to habits of thinking indispensable to scientific accuracy. If there are insuperable obstacles to the spiritualistic interpretation of psychic phenomena, Spiritualists, of all persons, should be most interested to know what they are, and to meet them fairly and fearlessly, with but one object and one desire, the discovery of truth. Perfect "love of truth" casteth out all fear of error. If Spiritualism is the truth that we believe it to be there can be no obstacles in its way but ignorance. Criticism and objections only strengthen and extend to its applications. If it should ever transpire that there are irreconcilable differences between Spiritualism, as we now interpret it, and demonstrations of science, then we must reconstruct our philosophy, as Christians are compelled, very slowly and reluctantly, to reconstruct the "infallible word of God," and modify all the arbitrary dogmas of theology, as the only way to save it from utter annihilation. There is no scientific objection possible, which the spiritual philosophy, supported by ever recurring phenomena, can not fully and fairly answer. Those who shrink from the scrutiny of science, or object to the most searching analysis of all the facts and fancies woven into the spiritual philosophy, thereby reveal a secret doubt of the invulnerable character of their faith. We claim scientific data for spiritual theories. We have challenged the representatives of scientific authority to investigate the claims of Spiritualism. Shall we ignore their efforts when our challenge is accepted.

Professor Dolbear defines science as "a consistent body of relations, not simply a classified body of facts." Some of these relations he enumerates thus:

1. "Physical changes affect only the conditions of matter, not its quantity. One cannot create or annihilate it, nor can one element be changed into another."

2. "Every atom is continually exchanging energy with every other atom, the rate of the exchange depending on their difference in temperature."

3. "The different forms of energy are transferable into each other, but the quantity of energy is not altered by the transformation."

4. "Complex organic molecules differ from simpler inorganic molecules in possessing more energy. The differences in this respect are definite, may be measured in foot-pounds, and are practically enormous."

5. "Every physical change has a physical antecedent, is therefore mechanical, and is conditioned by the laws of energy." * * * Professor Dolbear declares that "a working knowledge of these scientific relations" "needs to be a part of the mental equipment of every investigator, especially of the one who takes it as his province to explain phenomena." He assumes that any explanation of a genuine phenomenon that practically ignores these can not be true, and can have no claim to consideration." * * * "Whatever is not professedly miraculous must not be in discordance with the best knowledge we have." From this it is not necessary to infer that Professor Dolbear would reject as impossible everything that does not square with his understanding of these "relations" which make up his idea of science. But any "new departure" to be acceptable to the student of science must be reconcilable to the "consistent body of relations," supposed to be established by demonstration; or the old "body of relations" must be reconstructed and extended to meet all the requirements of the new facts, and new interpretations demanded by them. In accordance with these ideas the learned professor proceeds to apply some of these accepted standards of truth to certain reputed events, and from his criterion makes them look decidedly improbable if not impossible. Mrs. Guppy's transit from Edinburgh to London is figured out in accordance with this "consistent body of relations," which constitute science, and the energy required to accomplish the feat as reported amounts to 5,236 horse-power! The almost instantaneous passage of letters from remote parts of the earth from correspondents to Madam Blavatsky, as claimed by herself and her admirers, is shown, according to physical science to have required the expenditure of energy equal to 400,000 horse-power! The professor adds that, "Unless such packages were protected by occult agencies also, they would be burned up before they had gone the first mile of their journey." Before scientists can be expected to accept these reported marvels two things are necessary. 1. The evidence must be equal to the demand created by the apparent improbability of the reported occurrences. 2. The energy employed and the condition attending such extraordinary feats must be reconciled to the "consistent body of relations" already established, but not necessarily limited to our previous or present interpretations of them.

That "every physical change has a physical antecedent" may be demonstrably true, but that every physical change is the direct result of physical contact, and physical causation may be found to be very wide of the truth, unless we include the mutual and spiritual universe as essential equivalents in the interchange of energy ascribed to atoms. In the various phenomena occurring in the presence of certain mediums, such as moving of inanimate bodies, playing on musical instruments without mechanical contact, writing between closed slates, what physical antecedent is responsible for these manifest physical changes? Would Professor Dolbear deny these manifestations as impossible, unless he can trace them to a "physical antecedent?"

Should it be demonstrated that physical changes are produced by purely mental antecedents, will he insist that his knowledge of the "consistent body of relations," which requires a physical cause for a physical effect shall rule out the demonstrations? A quotation from his closing sentences will best explain his attitude: "This paper is not to be understood as implying that there is no relation between the living and the dead, for the writer does not believe that doctrine; instead of that he thinks we are very near to a discovery of a physical basis for immortality that will transform most of all our thinking. If Spiritual communication is not

accompanied with physical phenomena in the alleged way it does not follow that it may not happen in other ways that do not do such violence to our fundamental knowledge as most of the reported cases do." Here is a plain intimation that physical manifestations as known to Spiritualists, as tested by many thousands as competent to observe as the learned professor, are opposed to "our fundamental knowledge," and if so, can they be true? Evidently not without doing "violence to our fundamental knowledge." But we who know they do occur, are compelled to conclude that the boasted knowledge is not so "fundamental" as supposed, else facts, which are the basis of all science, would not "do violence" to it. True, there are many extravagant stories about improbable marvels which do violence to all we know of nature or spiritual law, and we do not predicate our faith upon such loose statements. But the moving of matter without visible contact, the levitation of human bodies, writing between closed slates, even without a pencil, insulating the body, or parts of it, so as to render the hottest fire harmless, are physical effects without any known physical antecedent, that are as thoroughly proven as any of the facts upon which Professor Dolbear predicates the "fundamental knowledge" which he seems to think incompatible with these facts.

Written for the *Light of Truth*.

RACE CULTURE.

By ELIZA LAMB MARTYN.

Race culture will be the theme of the twentieth century. The nineteenth has been eminently remarkable for the new anthropological and biological theories, whose correctness will be tested during the century that is about to dawn.

We recognize, as at no previous time in the world's history, the existence of the two great constructive yet diametrical forces of nature, the positive and negative principles. It is upon our knowledge of these fundamentals, and our obedience to their laws that the future of humanity rests. Every combination in the universe, from ether to atoms, planets, suns, and systems, on to mind, soul, and spirit, depends upon the integrity of the positive and negative principles, for their being and continuance. The condition of positive is a condition of giving, while to be negative is to receive. You give of your force when you are thinking intensely, when you are talking, writing, or engaged in any physical exercise. The moment you cease to act, either mentally or physically, the tension of nerve and muscle relaxes, and you are immediately thrown into a receptive or negative state. You are then in a condition where you must receive either benefit or injury. You are like an empty sponge in a basin of water. You can not help drawing from the thought atmosphere that immediately surrounds you. During the time when you are actively engaged in the office, counting-room, or workshop, you are comparatively safe, but it is of vital importance where you are during your hours of sleep, rest, and recreation.

The art of living well, easily, and naturally, depends upon your being surrounded when you are fatigued by persons of noble natures, grand characters, whose minds are full of high aspirations, and congenial, social conditions in general. Thus environed you imbibe life-sustaining force without any effort and you can not grow ungracefully. Nature's ways are ways of peace and pleasantness, but ignorance has interrupted her easy methods, created barriers which have cut off the many from her happy privileges, and false and unnatural environment has poisoned the soul.

Because this is so we need to study the law of anthropology, find out its requirements, and adjust ourselves as far as possible to its demands, and help others to do the same.

And this brings us to consider the marriage relation where the positive and negative principles are focussed, the garden wherein all virtues are budded, and the hotbed from whence much misery and vice have sprung. We have been very busy putting on social plasters to hide moral ulcers, but external applications will never remove the cause of the malady. We shall never have a successful and happy humanity until we are as much interested in well-born children, as in well-bred horses and cattle, and excellent horticultural products. It is wise and noble to devise better methods for our penal institutions, but if we would lessen their number we must combine our intelligence and efforts, and earnestly search for the true law of marriage, and fearlessly obey it. There is a profounder meaning to marriage than we have been wont to ascribe to it. It is the cause of all causes. It evolves those subtle influences that form and transform the human soul. "All that we are," says the biologist, "we owe to heredity and environment," and these creative influences owe their very being and existence to the marriage relation. Humanity dreams and longs for health, prosperity, and happiness. It ever strives for higher attainments and more perfect ideals, while its eternal prayer is for more abundant life. Out of the truly joined physical and mental powers of the husband and wife, all these desirable things are possible. Out of the true marriage of the right man to the right woman, our very highest hopes may be realized, our very wildest dreams become living realities.

The intelligent, clear-headed man, wedded to his true mate, is always a social and business success. This is a fact and not sentimentalism. The merchant, whose heart is so full of satisfied love that it bubbles over with good will toward everybody, attracts patronage. Gold sticks to him as steel filings adhere to a magnet. The mechanic, whose humble cot is love's abode, always does the best work, while the disappointed, soured, and hopeless lawyer, doctor, or minister, is the one who finds his profession a failure, his bills always accumulating, and his pockets empty. Lack of appreciation and want of sympathy exhausts his strength, and steals his vitality, and with all his early promise, energy and ability he fills an untimely and mysterious grave. And this deplorable result is as nothing when compared with the endowment he forces upon his children. Within such a laboratory of disappointments and defeats, of regrets and remorse, the chemistry of heredity forms and fashions human souls. Heredity is unquestionably the main or leading creative factor in the soul-producing realm. Environment can only modify. Heredity sets the bounds, environment works within their limits. Heredity commands the individual, while the individual can, to some extent, command environment. To make a mistake in the selection of a companion is, indeed, a serious calamity, but to be the living, breathing, thinking result of that mistake, is to possess a heritage of infinite misery. These are they which are foreordained to suffer the tortures of hell. And yet how many of the existing marriages—how many of the homes where children are being born into this life do not belong to this class? Ignorance has placed these men and women in a position where they need the tenderest sympathy and wisest assistance, but I fear they receive condemnation, while the law upon our statute-books compels them to live together, thus violating nature's law, unless they resort to actual crime, or perjury, in order to obtain release. The majority of these unfortunates—possessing to the world every outward excellence—would, in other situations, transmit to posterity nobility of character, and be to present humanity an honor and blessing, but their situation develops their very worst traits of character. Each year leaves them a little more irritable, selfish, and disorderly, impatient, intemperance, and the worst forms of crime find impetus here. We may make prohibitory laws forever, but we will have drunkards until we recognize the fact that the human organism must have a stimulant which nature provides within the perfect marriage relation. Alcohol,

although dealt out over the sacred desk of a church, will never satisfy. Let scholars, scientists, and reformers look into this matter from the standpoint of the body's legitimate demand for a stimulant. It is the greatest need of the age.

I have said, other things being equal, the truly married man is always a success. It is because the woman's finer and more intuitive nature that reaches out into the realm of mind, and brings back and deposits at her husband's feet the thought which his constructive nature materializes into the wonderful inventions, the perfect systems, and the complex and complicated industries of the times. She often performs this service unconsciously, without any words. He simply knows that the tangled scheme unworked and straightened itself in her presence. If the lawyer, judge, or statesman has wedded his true mate, he has a wife remarkable for her high sense of justice and equity, famous for her good judgment, and loved for her kindness and charity. Such a woman—because of what she is—furnishes, for him, in his weary and depleted hours, a sustenance, a stimulant, and strength, which is vitality and life itself. His mind, through its invisible union with hers, presents a breadth and depth that not only commands the admiration of his fellows, but he becomes a surprise to himself, as one success follows another. She is to him an individualized quantity of the divine mind, a part of his very existence. Her spirit blends into his as one river blends into another. There can be no separation. Often, if both are sufficiently developed, the same thought will come to both at the same moment. New thoughts are born which otherwise would never have been called into existence at all. They not only become more to the world and each other daily, but they are more to themselves; for depths within their souls are discovered and made to yield treasures, which, but for their union would never have been unsealed. They are not content with merely doing for each other, but their highest ambition lies in being for each other. Success is but the natural result of such a marriage, for health, prosperity, and heaven are all within their united selves.

And what results to their offspring? What a divine heredity, and what a heavenly environment! Who doubts that souls evolved from such parents are elected to be saved. Saved from folly, sin, and sorrow—saved because legitimately born.

(Written for the *Light of Truth*.)

A NEW ERA.

By OSCAR W. HUMPHREY.

"By the sweat of thy face shall thou eat bread till thou return unto the ground."

This is the edict, according to the first book of the Bible called Genesis, which was pronounced by the Lord God when he drove Adam and the mother of all living from the Garden of Eden and placed a cherubim with a flaming sword at the east thereof to prevent their return.

In the light of latter-day Spiritualism, scientific knowledge and enlightened general intelligence, it is not credited that this decree, any more than others of a harsh and unnatural kind promulgated in theological teachings, was an actuality. As an allegory it rests on a par with other Oriental literature, intended as a figure of speech. From such precepts, taken literally, however, it seems to have become an inherent idea in the intellect of mankind that an over-ruling power arbitrarily controls the destiny of the human race. There is an aphorism that "sophistry is more like truth than truth itself," and thus it is accounted for that men easily turn apparently God-given commands to mercenary purposes for the gratification of selfish desires. In keeping with the idea that there is an autocratic ruling power called God over the universe, men have created earthly monarchs before whom, more especially in times past, they bow down in abject submission, even going so far as to invest them with divinity, the result of ardent superstition. This tendency of the human mind made slaves of the ancient Egyptians, who were compelled by their reigning kings to erect great pyramids by unremitting and laborious toil, exacted from them by relentless taskmasters, for the sole purpose of perpetuating the glory of these despots. By the use of cunning intellect and physical force one man, or an aggregation of men, unrestrained by the statute laws of civilization, will exact labor from another man or body of men more simple-minded and weaker. An illustration of this observation is that of Pharaoh, King of Egypt, who enslaved the Israelites and "made their lives bitter with hard bondage in mortar and brick and all manner of service in the field," without requital other than for the barest needs of nature. In Africa, to-day, slavery exists in its most criminal form. One man will sometimes be seen driving along a poor creature fastened with a thong, and exhausted slaves are mercilessly slaughtered in their tracks.

We can hardly realize that the dark blot of slavery was a few years ago an institution in this "land of the free and home of the brave." Just previous to the hostilities which ended in declaring slavery abolished, there were not wanting men who argued that slavery was in accordance with the divine command. So easy it is for selfishness to use sophistry to gain desired ends! Thus we observe there is an inborn proclivity in the stronger to dominate the weaker, and here is contrasted in bold relief that popular but erroneous idea of the "survival of the fittest." As applied to civilized society, it is unmitigated sophistry, and a moment's reflection only is needed to confute it. The fittest does not always survive. Noxious weeds choke down nourishing vegetation. Darwin did not apply his famous utterance in the light that civilized man should crush his weaker brother to the wall in heartless competition. To promote such an error is a disgrace to civilized intellect. Under such a law the savage would have put out of existence a Newton or a Watts, for the uncivilized man does not always allow to live the infant weak in body, and here it is worthy of remark, and will be so recognized eventually, that genius, as exemplified in the individual, belongs to society as a whole, and not to the individual as a unit. If material ends alone were to be considered, this might not be taken as a correct view of the case; genius comes from a higher source than the gray fibre called the brain, and the benefits proceeding from genius are not confined to the material plane of existence merely. Again, genius does not always receive its just dues. The genius of Elias Howe, by transforming the eyelet of the needle from heel to point, revolutionized sewing, but he did not reap the reward of his noble inventive talent. The record states that he lingered and died in abject poverty. The stitch, stitch, of Tom Hood's "Song of the Shirt" was not remedied as it should have been. It has been simply changed to the tread, tread of the poor working girl as she wearily pressed her feet upon the treadmill from dawn till dark in the effort to keep body and soul together.

The structure of society, as at present constituted, is sadly defective. The subtle force or power, in concrete term called capital, arbitrarily controls the existing relations of society. By this potent means certain men of superior talent, or business ability, are enabled to carry on great business enterprises. They are, in fact, accorded this privilege by society. But deplorably insufficient restrictions have been placed on the power of individuals by society to aggrandize wealth and possessions. It is natural to desire luxury and comfort in the place of poverty and hardship; therefore, men vie with each other for that which they covet. In this age of the world, owing to error and perversion in the past in regard to man's spiritual relations, the material has been largely the end in view. When comfort, and even luxury, have been

attained, however, then the passions are stimulated to an unwarranted degree, and for the gratification of these passions means must be obtained. Ordinary wealth is insufficient; more must be had, the gambling mania is brought into play, more stocks are watered, visionary projects started, unprincipled schemes of every kind indulged in for the purpose of catering to unhealthy and hot-house pleasures. The scion of royalty in England is an example fresh in the mind of every reader of the daily press of unengendered license and contempt for sobriety and goodness. Thus the plutocrats and debauchees of society are generated, who, in times past and present, are the cause of fomenting bloody revolutions in the efforts of the masses to regain and maintain their just rights to labor and reap the reward of their labor.

The art of printing, "the art preservative of all arts," is the greatest blessing on the earth to mankind. The great difficulty of obtaining information and instruction in the earlier times by the common people kept them groping in the dark till unmistakable effects from, by them unforeseen causes, opened their blind eyes, and they awakened to find themselves chained down, and in their mad endeavor to burst their bonds great cyclones of bloodshed were inaugurated, which swept the earth till their fury was spent and new epochs brought about, and at this point it is noteworthy that religion has always been the tool of those in power to keep those in subjection under superstitious thrall. The man should abase himself before his king, for kings rule "by divine right," the woman is made subject to her husband, for he is the head of the house, and she is lesser than he; servants must obey their masters, not dare to question their obedience. When Gutenberg, Faust, and Schoeffer set up their first form of type the darkness that enshrouded the world began to disappear, and a new era dawned. No fat went forth, "Let there be light," but gradually, surely, at first almost imperceptibly, in accordance with the law of evolution, a future gigantic engine of progress was set in motion that has since revolutionized the affairs of the planet on which we have our physical being. Then, for the first time, the masses began to see, to understand, to know, and although this new power was bitterly fought inch by inch by priests and potentates, who saw in it their waning authority, it was of no avail. With increased intelligence, hereditary faults in society were sought to be amended, but on many occasions such alterations were accomplished only at the expense of blood. Coming down to our own day and country, we find Benjamin Franklin and his brother setting up the first printing press in Boston, and the great Benjamin issuing the first newspaper of importance in Pennsylvania, but always with the opposition of existing authority. "Only gag the press and we can stifle liberty." Such has been the mental shibboleth of dominant power since printing was called into vogue as an art. This ready means of transmitting information from mind to mind rapidly enlightened the understanding of the body politic and led the people to discuss their true interests, and protect themselves accordingly. Irreverence and kingcraft first assumed existence; freedom of thought and speech was declared the inalienable right of all. Constant progress has taken place, but the old, old predisposition of the few to take advantage of the many always remains, and will remain till spiritual conditions change, and man recognizes the supreme fact that he is a spiritual entity existing here relatively, and which fact it is the purpose of Spiritualism to demonstrate and guide men into new paths and ways of thinking.

Seeking to protect themselves, men debated, and with current literature to assist them, they began to form associations, for in unity there is strength, and to enter into agreements to resist encroachments on their rights, and to help one another in time of need, especially in sickness and death. Under the feudal system of the Middle Ages every man's hand was against every other's; every man was a law unto himself; there was not even a common center of authority. Entrenched in fortified castles, each haughty lord dominated vassals and retainers who were sworn to fealty, and who eagerly sought to slaughter and to rob at every opportunity those of the opposite force. There was no mercy, no helping one another, no kindness, nothing but barbaric cruelty.

The slow evolution of time has wrought great changes, and modified the minds of men to a great degree. But, with all this modification, there is need of still further alteration. Men are not yet closely enough united. The structure of society is constantly gravitating toward the end that it shall be more firmly knitted together. Men are losing, and must lose their selfishness, and under the new dispensation called Spiritualism, which is only primal Christianity, devoid of mythological fable, revived, the happiness and prosperity of the many, and not the selfish desires and licentiousness of the few, will be nurtured, till finally, one common bond among men will be recognized, and that glorious day so long foretold by prophets and sung of by poets, be at hand, and the brotherhood of man a realized fact.

ATMOSPHERIC PLANTS.

Prof. Samuel Lockwood in *North American Review* says: "Omnipresent in the atmosphere are the invisible spores of the fungi, known as the torulacei. They beget many of the molds and mildews seen on decaying vegetation. Some of these act also as ferments, decomposing vegetable and animal matter. Of this group, for good and evil, the air almost everywhere contains the spores of the torula cervise or yeast fungus, literally the mother of vinegar, alcohol, and leavened bread."

"And in respect of those microbes of the atmosphere which are set down as germs of disease, it can hardly be doubted that their relation to the fungi is pretty close. They are really plants mostly known under the generic names of bacilli and bacteria. They are usually rod like in form, and so small as to be invisible, except with the skillful use of a well-equipped microscope. Each rod perpetuates its species, either by self-division or by spores. Generally, these tiny sprites love darkness rather than light. Some seem set for goodness, and some for evil; for some are scavengers removing by fermentation or putrefaction, and others are propagators of disease. Their vitality is marvelous. They will come out of melting ice full of vigor for mischief, and the spores of some will resist the heat of water nearly to the boiling point. As with us higher mortals, protoplasm is the life stuff in these infinitesimals; and this instable substance will break up under much exposure to the oxidation of the atmospheric air, in sunlight. Yet the anthrax thrives and lives, long multiplying in the buried beast, and coming to the surface to be eaten with grass."

Monseigneur Hirth repeats his descriptions of the persecution of Roman Catholics in Uganda last winter. Catholic converts are being maltreated and murdered, Hirth says, and the outrages multiply against them from day to day. King Mwanga, who was replaced on his throne after giving up the Catholic faith, is relentless in his persecution of his co-religionists. A Catholic caravan of fugitives, Hirth says, was attacked just before he wrote, the men were dispersed, and the women were carried off.

Those who affirm that Spiritualism is of the Devil because it contradicts Scripture must also affirm that science is of the Devil, and that Tyndall, Huxley, Proctor, and others of this class of world's teachers, are his imps. Surely, an interesting delegation to be met with in the future life.

PSYCHIC PHENOMENA.

MATERIALIZATIONS.

HERMANN HANDBICH.

Availing myself of the opportunity which the LIGHT OF TRUTH kindly granted, I will gladly acquaint its readers with the occurrences at the first afternoon seance of this fall, which took place at the parlors of Mrs. M. E. Williams, at 232 West Forty-sixth Street, New York.

Notwithstanding the foreign construction of my report, I trust that your readers will perceive my sincerity in investigating the nucleus of the all-pervading doctrine of immortality, which however proved, still offers a wide field, as to the occult laws by which the facts are demonstrated and confirmed by intelligences not embodied in physical forms; and also my endeavor to remain objective with regard to the description of the incidents in connection therewith, i. e., the perception of the phenomena witnessed by me and others.

I shall not venture in theorizing as to the quantity of the medium's corporeal, absorbed and utilized by the manifesting intelligences, for the purpose of re-creating, i. e., reincarnating themselves with a tangible body. Nor shall I endeavor to analyze how often one and the same temporary form (materialization) is remodelled and reanimated during a seance by the manifesting spirits. But I wish to state in the first place, that through and by means of the medium, messages were given and remarks made by intelligences not connected with the instrument when in the normal state. Nor shall I venture to discuss the quality or reliability of the utterances, well knowing that physical as well as psychical conditions and emanations of the medium, the mental influence of the sitters or investigators, and the impressions from spirits, create interception and culminate into blending the stumbling-block to identification. My individual discrimination as to the reality and genuineness of the phenomena in general, and particularly to those with relation to Mrs. Williams' mediumship, is founded upon the positive and invariable characteristic individuality of the voices ascribed to the so-called control and cabinet spirits known as Bright Eyes, Cushman, and Holland.

We may be misled by the appearance of men, but hardly ever by the sound of the voice. In pursuance of other tests, I and thousands of other witnesses agree, that their voices have retained their individuality since the beginning of the medium's career, and to all appearances, will retain it as long as in the service of spiritual ministration through their instrument.

It would be useless to discuss the often uttered suspect as to confederates or ventriloquism, which becomes untenable when considering the length of time, the technical circumstances, the connecting difficulties, the physical and anatomical impossibilities. And why not bestow confidence in the honesty and credence of a fellow-creature—a lady—one who has just declined an offer made by the far-famed magician Herrman for the purpose of co-operation, and which was promptly and emphatically declined, because Mrs. Williams does not want to exchange the rostrum for the stage, nor mix up Spiritualism with black magic.

Among the apparitions, however, at the above seance, was Cushman, who talked with me, whilst the curtain of the cabinet hid us partially from the view of the circle, and then disappeared in full sight of all present. Also Priscilla and Bright Eyes, the amiable, chattering child (a lively animated teleplast, with no resemblance of an automatic figure or waddling rag as termed by skeptics), full of emotion and paternal affection, a form representing the animated corporeal veil of Prof. Kidde's immortal ego embraced his child in tender love. A lady friend of Nettie Maynard received tests of the departed medium and the assurance that Lincoln in materialized form would later appear in the form, and confirm the truths contained in her work "Was Abraham Lincoln a Spiritualist?"

As Cushman reappeared, he counselled Mrs. E. F. Kurth, of Brooklyn, a refined Spiritualist, sincere investigator, and practical housewife, in relation to her development of mediumistic powers; and whilst he spoke, she clasped with both hands, those of two female forms who stood in plain view of the assembly. A dark spirit control named Pinkey proceeded from the cabinet draped in luminous garments.

Being called up again by Cushman to approach the cabinet, he mentioned among other topics, that my sister was present. At the same time the attention of Mrs. K. was aroused by perceiving a feeble luminous mist, apparently emanating from my left side and forming into an etherialization of perfect human shape. Numerous verbal tests (i. e., related incidents) were given to most every one of the sitters, which according to my theory were either obtained by means of direct spirit communication, or psychic perception of vibration, put in motion by the oscillatory properties of the cerebral power emanating from the recipients themselves.

Although aware that I have contributed nothing which has not already been witnessed and more ably described by others, I notwithstanding avail myself of the opportunity to further the cause by adding my testimony to the evidences of the continuity of the individual psychic ego.

AN ACTRESS, A REPORTER, AND A MEDIUM.

Miss Lottie Collins, the dancing actress, a New York World reporter, and a number of other persons, at the Hotel Vendome in New York City, had a sitting with Mrs. Mott Knight, the slate-writing medium. The World publishes an interesting account of the seance in issue of October 18th, of which the following is a synopsis:

The slates were furnished by Mr. Cooney, the husband of the actress. They were six in number, and, says the reporter, "in the density of his spiritualistic ignorance, Mr. Cooney had also purchased half a dozen lengthy slate pencils. When Mrs. Knight saw them she laughed. 'We will not need them,' said she. Then everybody opened their eyes and marvelled greatly."

Being told to rub off the slates, Miss Collins placed the pile under the table, holding them firmly against the lid. When this was done the medium continued: "Now, I will sit two feet away from the table, put my hand under and touch Miss Collins' wrist. You may all see my other hand and also see that I do not touch the table underneath."

Here Miss Collins spoke up and averred that Mrs. Knight had laid her hand lightly upon her wrist. This was verified by Mr. Cooney and the World reporter. Then everybody sat back and waited. After a little while writing was heard, the medium withdrew her hand, and told Miss Collins to take out the slates. Miss Collins brought them out on the palm of her hand like a stack of wheat cakes and laid them carefully on the table. "Somebody look at them," requested the medium. Mrs. Cooney lifted up the top one. It was totally devoid of marks. So was the top of the second one; but when the second was taken up there was a general cry of astonishment. On the top of the third slate in the very heart of the bunch, in clear, white characters, were these words:

My dear daughter: We are all very happy. You will do well, my dear.

Mrs. Knight looked at the scrawl as though she were gazing at a ghost. "I never cease to be surprised," said she; "I am more of a coward than any of you, I don't know what it is." Then turning to the World reporter she said: "Reporters are the very worst skeptics in existence. They are trained to

believe nothing until they see it. Will you take Miss Collins place?"

The reporter signified his willingness and scrubbed the slates. The one that had been written on was cast aside. Placing the other slates on the palm of his hand in a perfectly even pile he held them firmly against the under surface of the table. Mrs. Knight reached under and laid her hand lightly on his wrist. The result was very queer. The slates began to spasm and twist and pull away for dear life. Under an upward pressure of perhaps fifty pounds they would bear down from the table almost an inch. The force seemed to be of the nature of compressed air, and whenever they would bear down from the table the intervening space seemed to be filled with a soft cushion, that would give possibly half an inch under heavy upward pressure. In the meantime Mrs. Knight never moved her hand. She sat away from the table, and every movement was plain. There was no hypnotism. The subject set his will against the mediums with the determination that there should be no writing. There was no perceptible magnetism in the medium's cold hand. And still the slates squirmed and fought like turtles.

At last, when they had grown more quiet, Miss Collins asked the medium to produce some raps. "In the first place," said the medium, "I want to show you something."

"There! that was me!" She had curled her finger over and tapped the under slate sharply. The move was plainly felt. "Now, notice the difference. This is the real thing. Ask a question, Miss Collins." "Will Baby Helen get well?" In reply there came three faint taps like the sound of three falling drops of water. In spiritualistic circles this means "Yes."

"Will I succeed in Philadelphia?" asked Miss Collins. "Tap! tap!" came the reply. This means "I don't know."

"And will I succeed in Boston?" This time the reply appeared frivolous. As nearly as possible it sounded like "Rum-tiddle-tump-tump—tump, tump, tump." Everybody laughed.

Then, suddenly, when nobody was thinking about it, the ghostly scratching began again. Mrs. Knight's hand was perfectly still. The writing was up above the reporter's hand. At last it ceased, the slates were brought out in an even pile, and on the second from the top was found the following message:

My dear one: We are all happy. The baby will get well. Lottie, you will do well in Boston. In P—you won't.

The signature looked something like "Fanny." Then the slates told Miss Pauline, the young woman present, that she would "marry a man, and a good one."

It was 1:30 before the seance broke up. The medium was languid, Miss Collins was tired, and everybody else felt as though they had passed through a siege of fever.

WRITTEN FOR THE LIGHT OF TRUTH.

A REMARKABLE TEST.

C. H. MATTISON.

Having recently had the opportunity of witnessing some remarkable manifestations through the mediumship of Mr. F. A. Wiggin while filling an engagement at Watertown, N. Y., I will relate one which may be interesting to all readers and investigators of spiritual phenomena.

On Friday, before the last Sunday seance, my wife wrote the names of a half-dozen of her spirit friends on a sheet of paper. I took the same and sealed it in the following manner: First folding it to fit an envelope exactly, I stuck a postage stamp over each of the four corners. Then, in telegraphic characters, I spelled out my first name, one half of which covered the stamp, so that in being broken it would require an expert to decipher it. This was enclosed in an envelope and sealed. The whole was then placed in another envelope large enough to take it endwise. This I folded as a newspaper wrapper over the letter and sealed it securely with mastic. Besides this, each envelope had sealing wax over the flaps with the imprint of a peculiar seal ring on it.

This document I handed to Mr. Wiggin on the public rostrum before a large audience to read. Immediately he directed his remarks concerning it to my wife. He began by describing the contents minutely as above, and then said that the spirit of my wife's uncle, John Burdick, was present. Furthermore that her aunt Kate was also here, she, who desired that my wife should have none of the property left by aunt Lorintha, but that it should all go to little Katie, and other things of a private nature, which were in accordance with the contents of the letter, and of which Mr. Wiggin had no means of knowing except through his mediumship. And even had he tampered with the letter, the question still remains: How did he know of the facts connected with the names and so accurately given?

As a proof, however, that even the former was not the case, the package was opened in public, the seals shown to be intact, and further, that the names given were in accordance with those on the sheet of paper in the interior envelope.

SPIRIT ART.

HARRIET E. HOLBROOK.

On Wednesday evening, June 22, 1892, through the mediumship of Dr. Henry Rogers, at his residence, 1,556 Broadway, New York City, I received (by request) a life-size oil portrait of my mother, as she now looks in spirit life. After sitting several weeks with Dr. Rogers, and the portrait was prepared for transference on the canvas here, Mr. and Mrs. Rogers and myself sat in the parlor, with curtains falling, the canvas in an adjoining room. I sealed the folding-doors entering into the back room, with paper, and wrote my name upon it.

A chair with mixed paints was placed at one side of the canvas, which was placed upon an easel, at the other side another chair was placed for Dr. Rogers. Flowers were upon the table in the room. Mr. Rogers sat with us until entranced by his control, called Esmond—then he was taken into the middle room and placed in the chair. We had some music upon the organ by Mrs. Rogers—then Mrs. Rogers sat with me near the curtains. After a short time the chief of the band appeared and spoke to us, he looked into my face, so I could see him perfectly—one sentence I caught: "We come to do a mighty work."

They were an hour gathering the forces. The curtains were parted several times. Once I saw my mother standing with her hand upon the easel—again, the artist at work gathering the magnetic forces, and drawing the colors from the paints and flowers. At last, 9:15 p. m., the artist brought the canvas showing me that nothing was upon the surface; and in five minutes he showed it covered, and in fifteen minutes the light was permitted to shine upon it.

Dr. Rogers was half an hour entranced after it before coming to himself. The whole process had been an hour. This picture is the most beautiful thing I ever saw—dress white, arm resting upon a pillar, chin resting on the hand, hair golden-brown, eyes brown—pearls upon the head, neck, and arms—a comb with peculiar stones in it, sea-green in color, and the whole aspect showing perfect womanhood in spirit life. Dr. Rogers will take the portrait to Cassadaga, so persons can see it.

I feel this work of spirit art will have its mission to perform, and will interest minds in the web of immortality that is now weaving around the mortal mind so closely that it can not get away from it. "We will no longer see through a glass darkly, but face to face."—Watchman.

Miscellaneous Articles

SIGNS OF THE TIMES. No. 1.

Spiritualism is truth's mirror reflecting the material as well as the spiritual. While mediums may be principally used to reflect the thoughts of spirits, they are not without intuitions independently reflecting themselves on their soul's vision. This is an effect of the long use spirits make of them to impress thought upon their brains for the world's enlightenment. It is really a development of their spiritual faculties previous to entering the spiritual realms of existence, and may be regarded as a blessing by those thus used. When perfected so far as mortal conditions will permit, the medium becomes an independent instrument for the reflection of thought or psychic waves that course through the mental atmosphere, whether these thoughts come from spirits or mortals. Many persons are thus gifted, whether they be Spiritualists or not, or whether cognizant of the fact that they have been mediums for spirit impressions in the past or not. Such persons are veritable mind readers, and intuitively sense the prevailing thoughts and opinions of the day. They are prophets in their way, and intuitively feel the causes that are surrounding them. They read the signs of the times from afar.

One of the most active signs or causes prevailing just now is indicated by the interest a large number of people are taking in opposing an element that is unfavorably disposed towards our public school system. It is an element that has, from time immemorial, been an enemy to popular education, and through which means it hoped to perpetuate its domination over the world's governing powers. This element has planted its foot on American soil and is now striving for ascendancy in the "land of the free and the home of the brave." Whether it shall ever succeed, depends on the vigilance with which it is met in its insipidity. Now is the time to counteract the influence that is being felt by the intuitive-minded, and the warning should not go by unheeded. Aggressive measures are not yet needed, nor should personal encounters be made a principle of operation. Such only lead to more strenuous efforts on part of the opposition and incites the lower stratum of society to resentful acts uncalled for and unpleasant. The real issue at hand is organization for effective diplomacy to meet a similar condition of things. Intelligent organization, besides having the psychological effect to allay enthusiasm in the souls of the ignorant masses, who compose the larger part of this element, keeps the American spirit in better trim and on the alert for breakers ahead, that may be averted by simply knowing what is going on. Politics will, of course, shape themselves accordingly, and the whole issue may be changed to one of "peace" by the ballot, if not already by previous nominations before popular elections. Spiritualists are as much interested in this question as other lovers of educational liberty are, and when true to the voice of the spirit (intuition), will find that other questions besides those of a spiritual nature, reflect themselves on their soul's mirror—a part of that stupendous whole known as Spiritualism, the mirror of universal truth!

THE LAST AUTO-DA-FE.

At half past ten o'clock on the morning of October 9, 1861, the great bell in the cathedral of Barcelona was tolling, and the crowd that had collected on the Esplanada was waiting expectantly the consummation of the act which had brought them to this place. On that day ecclesiastical authorities were to perform, with all the pomp and ceremony of the Church, the solemn auto-da-fe. The spot chosen for the deed which was to be done, was that in which criminals convicted of capital offences suffered at the hands of the public executioner the penalty of their crimes.

The Archbishop of Barcelona had already cursed, with bell, book, and candle, the adherents of the new and dangerous heresy of Spiritualism; and now, to set the seal of the Church's condemnation more plainly upon this damnable error, as it was called, he had ordered that the books relating to the subject should be burned in this place of infamy, by the public hangman. So it came about that on that October morning the multitude had gathered to see the sentence executed upon three hundred copies of the writings of Allan Kardec.

The great bell tolled the signal. Around the funeral pile the priestly dignitaries stood with banners flying and crucifix uplifted, and in the midst of anathema maranatha, the torch was applied; the last act of the Spanish Inquisition was done.

But he who sitteth in the heavens maketh the wrath and folly of men to praise him. He turneth all their counsels to naught. In this moment, neither did he forsake his own. As the curling flames from the burning books leaped upward toward the heavens their light shone all over Spain, and awoke to new life in every part of the kingdom minds that had long lain dormant under the chilling influence of priestcraft and ecclesiastical tyranny. The demand for the condemned books enormously increased. Societies were formed for the investigation of the phenomena and the study of the philosophy of Spiritualism; and, lastly—here is food for the thinker—just twenty-seven years after the auto-da-fe, which was to put an end to this heresy, and on the very spot where the hated volumes, had been burned, there was held the first International Congress of Spiritualists. Can the guiding hand of the spirit of truth be seen in any result if not in this? Could retribution be more pointed?

Thirty-one years have passed since that day. From the ashes of that conflagration sprang a phoenix which has since covered, in her triumphant flight, the four quarters of the globe. Over whatever place her wings have been spread, comfort has come to the mourning, strength to the weak, assured convictions to the doubting. Under the fostering care of the invisibles and by the heroic and noble co-operation of those mortals upon whom the light of truth has shined, the small one has become great, and the official lists of adhesions at the second International Congress of Spiritualists held in Paris in September, 1890, indicate that there were delegates from societies in all parts of the world, representing more than 15,000,000 of avowed Spiritualists.

The fires at Barcelona in 1861 made the Congress of Barcelona in 1888 possible. They warmed the chilly hearts to vigorous life, and the progress of this inspiring doctrine has since been steady and triumphant. Neither the sneers of the press, the frowns of the law, nor the curses of the Church have stayed its march, and to-day, Spiritualism, recognized or unrecognized, is mightily working upon the minds and hearts of men, bringing them to nobler conceptions of God and creation; juster ideas of man and his relations to his maker and to his fellows, and more rational and inspiring views of life both here and hereafter.—W. N. Eayrs, in *Unseen Universe*.

Stephen Maybell and his wife, both of whom are generals of the Army of Heaven at Hand, have begun establishing a branch of that organization in New York. They are from San Francisco where they married themselves on a theater stage before five thousand people. They wear blue military uniforms. They purpose to "turn the world upside down" and reform it by carrying religion into politics, and by fighting if necessary.

WRITTEN FOR THE LIGHT OF TRUTH.

CHRISTIANITY INTOLERANT.

MRS. O. E. DANIELS.

From the days of Peter and Paul, there have been "contentious divisions" and heresies among Christians. There were four sects, if not more, in the Church as soon as it was organized. One party said they were of Paul, another that they were of Apollos. Still others that they were of Cephas, and a fourth that they were of Christ. (1. cor. i, 12).

These divisions increased at the expense of rivers of blood. The person who could hate father and mother, brother and sister, and child, for Christ's sake, would not falter at the shedding of blood "for the glory of God." Hence the pathway of Christianity, wherever Christianity has had rule, has been washed with blood. Without blood there is no remission. The old monster—the object of Jewish faith—demanded blood. The tap-root of our present religious intolerance may be found in that old command: "Thou shalt have no other gods before me." If you do, you shall be damned. But how foolish for Jehovah to say: "Thou shalt have no other gods before me," when there was only one God. This does not look as though an infinitely wise god uttered this command; but it bears a close resemblance to man's writings about things he does not understand. From this unpromising origin was evolved a religion or a superstition which has beclouded the path of humanity for more than eighteen centuries. Though it is claimed that the miracles of Jesus and the apostles were left behind, yet miracles were wrought by the priests for centuries afterwards. But these marvelous works were not done for show, nor for the glory of God, but to enrich the clergy. And when miracles no longer filled the purses of the clergy, they had recourse to the sale of indulgences for so many pounds or shillings. A monster could receive indulgence or pardon for the murder of his brother, mother, or his own child. And this was religion! And you may say, it is religion still with this modification, under the papal indulgence, the fiend can get his indulgence before the act, but under the Protestant indulgence of atonement the vilest sinner may be pardoned after the deed.

Hundreds of murderers, tyrants, and robbers are sent from scaffolds, and thrones, and palaces to the heaven of heavens, while the sincere inquirer after truth who has neither murdered, oppressed, nor robbed his fellows, is sent to hell because of his heresy. He was commanded to believe or be damned, and, as he could not believe what was unreasonable, he must be damned. But, setting all criticism aside, is there not enough superior truth in the gospel to entitle it to the veneration of mankind? Does not the spirit of charity so completely suffuse its teachings as to render it the word of love and life to the world? Let us see. It is called the gospel—that is good news or glad tidings. The good news is that man is a fallen being and totally depraved. I suppose we must accept that as good news.

That man deserves eternal torment; that many are called but few chosen; that hell is near at hand and yawning for its prey; that the gods hate most of the race and have from all eternity doomed them to endless torment, are the glad tidings. Glad tidings indeed!

Oh mortals, the folly of your creeds! They ignore a life of honesty and truth, but force belief in a Christ as God, and that man is forever damned for Adam's fall. Deeds of love are our delight. Oh, we despise the wrong but love the right! Oh, reason; let thy truth prevail; before whose light drear creeds must fail!

HYPNOTISM IN BELGIUM.

Belgium is probably the first country to admit of the existence of the power of hypnotism, or mesmerism, sufficiently to enact laws relating to it. A law recently passed in Belgium prohibits the indiscriminate exercise of this power. The Dutch lawgivers make the following statement in regard to their action:

"While it is admitted that in medical hands hypnotism is a valuable therapeutic aid in relieving patients afflicted with nervous diseases and in cases connected with cerebral disorders and hallucinations, the use of hypnotism places the patient within the power of the operator, and the ascendancy of one mind over that of another is such that crimes may be suggested and actually carried out by the unconscious agent of another's evil."

The law prohibits the exhibition of a hypnotized person in public under penalty of fine and imprisonment. No one is allowed to exercise this power but those holding a physician's diploma.

After opposing hypnotism to the utmost of their power for a long period of time, the doctors are finally convinced, and now want to work up a corner upon it, which they have evidently succeeded in doing in Belgium. How long it will be before they succeed in cornering the mesmeric market in other countries remains to be seen.—*Summerland*.

THE LATEST IN TELESCOPES.

The interesting information comes from Cambridge, Mass., that a new series of experiments in the difficult art of photographing the heavens is being made at that place. The instrument used is the so-called Bush photographic telescope, manufactured especially for the Harvard Observatory, and the North Star was selected as the first object upon which to test its powers. The apparatus used for stellar photography is exceedingly delicate and complicated. There are four photographing lenses, two feet in diameter. In front of these is the spectrum for photographing stars. Its thickest edge is three inches, and the thinnest seven-eighths of an inch. The lenses are of the finest optical glass. Their average weight is 100 pounds. The bed plate of the telescope is ten feet four and a half inches, and its breadth six feet. This swings on a steel axle ten feet long and weighing 2,200 pounds. The wheel to which the clockwork is attached, regulating the movement of the instrument to the motion of the earth, is five feet in diameter.—*New York Press*.

IN ERRANCY.

Prof. Charles W. Shields, of Princeton, takes up the Bible and science controversy in the *Century*, and to the question, "Does the Bible contain scientific errors?" makes an emphatic "No." He says: "Literary and textual obscurities there may be upon the surface of Holy Writ, like spots on the sun, or rather like moles in the eye, but scientific error in its divine purport would be the sun itself extinguished at noon. Such a Bible could not live in this epoch."

This surely is taking the bull by the horns, and places Prof. Shields side by side with the Rev. Jasper, who declared "the sun do move around the earth." By what glass or interpretation can the Mosaic account of the creation be reconciled with the theory of evolution? How can the flat, square earth be reconciled with astronomy? How can the story of Joshua causing the sun and moon to stand still be harmonized with the fact?

At Paris recently the contents of a remarkable manuscript left by Victor Hugo have been made public. The manuscript is dated February 28, 1851, and describes experiences at a Spiritualistic seance. The comments on the seance indicate that he believed in Spiritualism. He says that he "refrained from using spirit verses in order to preserve his work to personal impress."

August 7, 2006 Maine St...

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SPIRITUALISM A MORAL FORCE.

It may safely be presented to the world as the sure panacea of all moral turpitude, however hard may be the renunciation of the old myths of vicarious atonement. It is encouraging at this time to note the tremendous power this law of individual accountability is exerting on the people at large. Were the prophecies in vain which, less than a half century ago, heralded the doom of Churchianity, and the rising of the nobler elements of self-reliance in humanity?

1492—1892.

SOCIETY FOR SPIRITUAL RESEARCH.

Spiritualism is a cosmopolitan gospel. It has no exclusive rites or mediatorial priests. You need not seek afar of some public medium, but at your hearth it comes to you. You have but to gather around your own table, with earnest thoughts, and correctly formed circle, and you are certain to receive manifestations. Reading, singing, conversation discipline the mind, harmonize the thoughts, and prepare the members for the seance.

PRAYER AND CHOLERA.

COMBINATIONS AND CONSUMERS.

The question is how long are abominations of this character to disgrace the industrial activities of the American people? How long is might and dollars to override and smother the rights and consciences of the toilers? Coal is now nearly a dollar a ton higher than it was a year ago, and the prospect is that another raise will be added before winter sets in. This is the effect of letting loose our hold on a natural heritage, and giving it to those who trample the givers in the mud.

MEDIUMSHIP.

There are those who call themselves Spiritualists who make constant practice of casting reproach and contumely on mediums and mediumship. They revile mediums personally, or ridicule their written or spoken communications. They are "advanced" beyond mediumship, and some who are even lecturing on Spiritualism and supported by Spiritualists, call it "mediumism" with a sneer. Deception is sometimes practiced, ignorant and deceiving spirits communicate, there is a great share of verbiage in spirit literature, but what of it? Are the books written by men faultless? Is not Spiritualism founded on the revelations received through mediumship? What would it be without mediums? Could it have come into existence at all without them? The backwoodsman of the Northwest earnestly writing messages in fantastic chirography and orthography, as the inspiration dictates, may be doing more for Spiritualism than an army of "professors" lecturing on the subject, and at the same time casting contumely on mediumship and its results. The enemy has been supplied with weapons ready-formed by the so-called friends of the cause.

ANOTHER BLOW!

• William Q. Judge, a well-known leader amongst the Theosophists, in a recent address said : "If you believe in heredity, you are behind the age!" And so good-bye, Messrs. Darwin, Spencer, Fiske, Wallace, and others who, by dint of earnest labor, have worked out a few of nature's secrets. The possibility that a man may be his own grandfather, must take a place higher than your labors. Millions of waiting wraiths are ready to be reincarnated in order to prove that every bed of accouchement is a vicarious atonement. Your discoveries of the evolutionary processes of organic life are no longer "up to date." Vale and farewell!

REQUIESCAT IN PACE.

SUBJECTS OF SERMONS.

THE decision of the United States Supreme Court that this is a Christian nation, is a surprising travesty of law, and reverses all the traditions handed down from the framers of the Constitution. Under this decision, if carried to its logical conclusion, non-Christians have no rights, and the ten hundred millions of believers in other forms of faith are heathen, whose rights a Christian is not bound to respect.

A FRAUDULENT MANIFESTATION.

"Subsequently Mr. Swift learned—he does not say how—that the windows containing indelible figures of the Virgin and other similar subjects, are manufactured in Ireland by one firm exclusively, and that the windows which have been creating so much talk all over the country were obtained there by Laum, and placed in position by Laum and Rev. Father Jones. Laum also told Swift that what was needed there was something to get up a little excitement and attract attention to the town. The latter believes that the window scheme was considered the surest one to make the name of Canton famous in the columns of the daily papers."

While we are always thankful for reports of spiritual manifestations, we would like to have them authenticated by the sender through personal investigation, or vouched for as verities. We take nothing on faith in the phenomenal line, though it need not contain a personal test. A fact remains a fact whether it comes to us directly or not. A skepticism that wants personal tests only, to be convinced, is as void of rationalism as over-credulity. Lightning need not strike a man to satisfy him that it hurts; nor need he have any unnecessary faith to become a Spiritualists. There is a way of ascertaining the truth of a thing without going to either extreme. We hope our friends will govern themselves accordingly, and not be offended because we decline to publish the many sensational ghost stories that originate in the brain of Sunday reporters and space-writers.

A FISTICUFF IN SPURGEON'S TEMPLE.

Spurgeon's Tabernacle, according to a cablegram from London, was the scene of a disgraceful affair, on the evening of the Rev. Mr. Pierson's first appearance in his pastoral capacity. The occasion was a prayer meeting, it being presumed to commune with a higher sphere or ask somebody's blessings. Instead of acting the part of Christians, a few seemed disposed to question the preacher's faith, and one of them, in whose bosom more hate than love rankled, arose and demanded to know whether Dr. Pierson was a believer in baptismal immersion or not. Being out of place on such an occasion, Mr. Pierson could not but be dumbfounded by the question, while others, whose emotional nature was more active than the mental or spiritual, called the doubter to order. But persisting in his demand, the old cry "Put him out!" rang through the building. This touched the button for a row, and in a few minutes a dozen men were engaged in the manly art after the Sullivan-Corbett style. Women screamed, and one cried out: "Are you Christians? Do you know how dreadful it is for Christians to behave like this?"

The recently departed Mr. Spurgeon must have been shocked beyond measure, if a witness, and undoubtedly wondered whether the more spirituality existed with those of orthodox faith, as was the case with the so-called Spurgeones, who had just been thrown into the street, or with those who had grown beyond this narrow adherence to ancient dogma. If at all liberalized from a faith that is only fitted or unenlightened mortals and unpolished in comparison, Mr. Spurgeon must have held with the opposition in this fight. At least, he would have been on the more respectable side of the house.

SCIENCE NOTES.

MICROBES FROM GRAVES.

Practically these germs are indestructible, and the earth is sown thickly with them wherever a dead body is buried. Sanitary precautions make it imperative that in all contagious and infectious diseases, the bodies of those who are victims should be heated with caustic lime or cremated. Careful disinfection united with this would stamp out any trace of such diseases.

JUPITER'S NEW MOON.

"But suppose a human being were permitted to step upon the surface of Io, what a magnificent celestial panorama would be unrolled to his gaze! Mighty Jupiter, with an apparent diameter forty-three times that of our moon, would cover an area of the starry heavens twenty degrees in diameter. He would hide the entire constellation of Orion at one time. Unlike the unchanging face of our dead moon, which reflects only 17 per cent. of the sun's rays, his surface is covered with great masses of brilliant vapor swirling and rolling and heaving in billows of tremendous agitation and reflecting sixty-two per cent. of the sun's rays. And in addition, four balls, of lesser light, varying in size, and exhibiting all the phases from slender crescents to full-orbed globes, would be seen gliding across the heavens in a maze of intricate and rapid motions."

SPECIFIC CURE OF INEBRIETY.

Dr. Crothers in *Popular Science* has no faith in the vaunted specifics for the cure of the drink-habit. He regards the trust placed in it at present as a kind of craze, such as have periodically appeared in historic times. He well says: "Inebriety is literally an insanity of the border-line type and a general condition of central brain defect unknown and at present beyond the power of any combinations of drugs. The specific epidemic delusion for the cure of inebriety will quickly disappear, as others have done before and its real value to science and the world will appear for future psychological studies."

A patent has been issued for a bicycle which runs equally well on land or water. On a smooth water surface it is capable of making exceedingly fast time.

NEW DECLARATION OF INDEPENDENCE.

VINELAND, N. J., October 31, 1892.
On this 31st day of October, 1892, my seventh-fifth birthday, I feel duty bound to proclaim the following new declaration of independence:
"No human soul ever was, ever is, ever will or can be eternally lost or damned, for human souls are emanations of Father God and Mother Nature; therefore never were, never are, never will or can be eternally lost or damned.
"On the contrary, eternal progression (evolution) being true, it is the birthright of every child of humanity."
 I. LOWENDAH, P. O. Box 776.

PARLIAMENT OF RELIGIONS.

General Trumbull, thus writes with his always bright and trenchant pen in *The Open Court*, concerning the Parliament of all Religions at the Columbian Exposition :

"In the *Review of Reviews* for October, much encouragement is given to the Parliament of all Religions; and very eloquent and enthusiastic praise of it appears in Count D'Alviella's article printed recently in the *Revue de Belgique*, Brussels, and copied into the *Review of Reviews*. Already, letters in approval and promises of co-operation have come from eminent men of all religions in every part of the globe; for the Parliament is to include all denominations of Christians, and also Jews, Buddhists, Brahmins, Confucians, Parsees, and Mohammedans; 'not to plead the superiority of their respective theology,' says Count D'Alviella, 'but to seek and set forth the principles of all religions;' and 'to find a common ground where religion shall have a field outside of denominational divergence.' I hail this promise as the Arctic wanderer greets the rising sun; a parliament of sects is to overthrow sectarianism, and sacrifice the delightful hatreds of thousands of years. By a strange oversight the men who long ago 'set forth the principle common to all religions,' and found a common ground for religion outside of denominational divergence' have not been invited to the Parliament. The sect that regards all other sects with equal charity and demands equal freedom for all their faiths will not be represented in the conference. According to Count D'Alviella, his Parliament is to proclaim 'a religion which is the religion *par excellence*, and which is superior to any particular religion whatsoever.' This will be the most exalted and the most effective spiritual work done since freedom went into theological eclipse long ago; because if there is one universal religion superior to any particular religion whatsoever, there can be no further use for the particular religions. The religion superior to all others is enough, and the sects may beneficially be dissolved."

The *Catholic World* says: "We do not hesitate to affirm that in performing our duties as citizens, electors, and public officials, we should always and under all circumstances act simply as Catholics," and "we are opposed to the common schools because our Church condemns them."

THE WOMEN'S CLUB.

Conducted by EMMA RHOOD TUTTLE.

SHE WHO IS TO COME.

A woman—in so far as she beholds
Her own beloved's face
A mother—with a great heart that enfolds
The children of the race
A body, free and strong, with that high beauty
That comes of perfect use in built thereof,
And mind where reason rules with duty,
And justice reigns with love,
A self-poise, royal soul, brave, wise, and tender,
No longer blind and dumb
A human being of yet unknown splendor,
Is she who is to come!

—Charlotte Perkins Stetson.

We cordially invite contributions suitable for this department, and assure you they will receive prompt attention. Do not wait till you have something great to say; whatever is of daily interest and moment to you, will be to the members of our Club. Consider yourself one, expected to do your part in entertaining the others. Please write on one side of the paper, and address all matter for publication to Emma Rhoad Tuttle, Berlin Heights, Ohio.

English Slumber Song.

[There are no memories more sweet and restful than those of the old songs to which we were rocked to sleep in childhood. Here is one sweet enough to keep.—Ed.]

Oh, wilt thou close thy violet eyes,
My tiny dimple'd girlie?
And wilt thou be my fairy queen
And droop thy head so curly?
Then thou shalt sail on a golden sea
In a silver shallop, sweet, with me,
Which thy angel sisters bring to thee,
Nid-nod-nee!

So cuddle close to mother's breast,
My lovely lily lady,
And we will sail the billow's crest
To find an island shady
Where thou shalt ride on a starling's wing,
Or soft on a snowy thistle wing,
And list to the songs the peris sing,
Nid-nod-nee!

Now softly shut each eyelid lid,
My dainty little snowball,
And, darling, do as thou art bid,
I hear the fire-fly's night call!
For see, he has lit his torch in glee
To guide thee on o'er the amber sea
Where the elfin babies wait for thee,
Nid-nod-nee!

With cobweb strands of purple hue,
My turtle dove, my fairy!
We'll hilt the beetles two by two
And speed a wing so airy;
We'll steal away with the cricket's horn,
We'll tickle the bat with the rose's thorn,
And ne'er return till the break of morn,
Nid-nod-nee!

So, sweetly, sweetly, take thy rest,
My bonnie one, love-lassie!
With dreams of joy thy sleep is blessed
And weary cares shall pass thee;
Oh, thou shalt dance with the moonbeams wide
And sport with the misty gnomes of night
Till the stars laugh loud in wild delight,
Nid-nod-nee!

A cooing pigeon by thy side,
My pretty, drowsy dearie,
Will take thee for his tiny bride,
So slumber on—no fear thee!
For he'll bring thee sweet nuptial's bloom
And fan thy cheek with a lilac's plume
Till thy blue eyes steal the faint perfume,
Nid-nod-nee!

—JEAN LA RUE BURNETT.

Woman's Congress at the Columbian Exposition.

Mrs. May Wright Sewall, president of the National Council of Women of the United States, has been abroad working in Germany, France, and Belgium to arouse interest, and secure co-operation for the congress to be held at the Chicago Exposition next May.

Her success has been gratifying, and the prospects are that the representative women of foreign countries will be present at the congress.

The empress of Germany, who has been the inspiration and originator of almost all the work of women along any advanced lines, accorded Mrs. Sewall a long interview in which to present the plans of the coming World's Congress of Women. Her Majesty expressed great interest in the work, and promised her active co-operation with the leaders among German women to secure an adequate representation of the work done in their country.

In France and Belgium meetings were held, great interest and enthusiasm manifested, and cordial co-work promised.

On Mrs. Sewall's return she went to Philadelphia to meet Susan B. Anthony and Mrs. Rachel Foster Avery to confer upon the work done, and to be done, before next May. The secretary of the National Council of Women reported some work done with the Council's committee on divorce reform in the way of ascertaining the opinion of the contributors to the support of the National Divorce Reform League as to the eligibility and desirability of women upon the managing board of the league.

The Council's committee on dress reform aim to do some practical, common-sense work for the benefit of the ladies expecting to visit the greatest Fair ever held on earth: As soon as Mrs. Russell can secure from her committee a recommendation of the costume which they think most suitable for business hours, the executive board of the Council will consider the feasibility of recommending this costume to women expecting to attend the Chicago exposition.

That is capital! Sister of the club, if they offer something comfortable and becoming, I think we all better have new dresses, in the commended style, whether we attend the Exposition or not. Don't you?

KEEPING UP WITH THE CHILDREN.

She was a woman of middle age, thin and plain, with no claim to beauty except the eager dark eyes shining starlike from the wistful, care-lined face. Twenty years ago she had slipped her trustful hand into that of another, and counting the world well lost for the sake of her love and faith, had entered upon a life of such toil, privation, and heroic endurance as only women in frontier settlements, amid primitive conditions, know.

"I have tried my best," she said simply, "to keep up with the children. Father and I resolved when our first boy was a baby, that stint, and scrape, and contrive as we might, we'd educate all that heaven sent us. And we have done what we could. I wasn't willing that my children should go ahead of me; I've tried to study their lessons with them, and to enter into their feelings. I don't want them to outstrip me in the race."

This mother had been one of those to whom early rising and late retiring had been always essential, in order that the routine of the household should not suffer. In that part of the country where she lived, hired help for doing domestic purposes was almost unheard of; women did their own work, a neighbor's daughter sometimes lending a kind hand in an exigency, and the men of the family doing their share at need. In her determined effort to keep step with her children in their intellectual development, she had in another direction built better than she knew for the children—boys and girls alike—had early been pressed into her service, and had, as she explained, "taken hold" of whatever was to be done. The boys could make beds and set tables as well as draw water and split wood. The girls were facile housekeepers, with a practical knowledge of cooking and laundry work—in American society as essential in the outfit for life to the richest as to the poorest. The living in the household was plain,

abundant, and the ideal set before the family was something nobler than a mere strife for wealth. Everything was open and above board. Books were read and prized in common, and so much was going on to interest everybody that there was no temptation to devour poisonous tid-bits in secret. So it came to pass that the keeping up with the children brought great good in its wake.

At last the day dawned when the mother felt as if the first stone had been set in a wall of separation. Two of her fond brood had their wings. A daughter was going to college. A son was entering upon a business career. The little, wistful woman yearned to keep pace with them both, yearned perhaps to ordain the pathway of both, as she always had done. But it was inevitable that there should be some parting of the roads. Brave as she was, she kept down the heartache under her cheery show of courage.

"Have comfort, dear," said an older friend who had been through a similar experience. "The children will never outgrow you, you had a twenty years' start of them. And you have so disciplined your mind, and trained your heart, and elevated your own thoughts above the daily rut, the fret, and the stir, that you dwell in a serene atmosphere, favorable to expansion of every faculty. They may acquire facts, but they will fly like honey-laden bees back to the hive. The mother who has kept pace with her children from babyhood to adolescence will never lose them.—Harper's Bazar.

WOMEN ARE GROWING TALLER.

"Recent statistics show that women to-day average two inches taller than they did twenty-five years ago." Is it not owing to the present knowledge concerning the necessary food for body-building, and a reformed taste regarding what a woman should be?

Fredricka Bremer tells, in her autobiography, how she was stunted in her allowance of food when a child, because her mother wished her to be petite when she arrived at young womanhood. Many a hungry hour she endured when her little body needed food, because of her mother's foolish ideas about prettiness. It is a great wonder that she did not dwarf her child's mind as well as her body.

We are glad the days are gone by when women are desired to be bred only to bring out the points which make them manageable, insignificant stature, muscular weakness, blushing modesty, hysterical fear, that almost everything she saw was going to hurt her, and a preclivity to cling, and cling, and cling to some protector in pants.

The demand is no longer for such feminine products. They would be a drug on the market. Since women are ambitious to be useful as well as ornamental, and the science of physical culture is studied with a view to personal improvement, it is any wonder that we see our maidens approaching the Greek models in contour, and see exhibitions of muscular strength and flexibility which are most encouraging? Yes, women are taller, mentally and physically, than they were twenty-five years ago.

GRANDMA 92 TELLS ABOUT A WEDDING.

I suppose as long as hearts love and people get married, the subject of weddings will be interesting. But, oh dear! the "fuss and feather" which seems to be necessary to be married in style now-a-days, makes my old head ache when I think of it. My granddaughters followed the style, and I went to their weddings; but the preparations about were out all the near relatives. I could not do a great deal to help, but I preceded-up a bed-quilt for each one and put four pounds of cotton in it—it was so thick we had to tie it instead of quilt it—which I gave for wedding presents. I thought they would be of more service than most of the "jim cracker" presented to the bride and groom.

But I sat down to tell you a story about a wedding which took place in an early day. It was in what was then considered high life, although it does not compare very well with what is counted a high-life wedding now. I have been reading of one which just transpired in one of Ohio's smart little cities. Here is a report. I supply blanks for the real names:

The marriage of Miss _____, daughter of Hon. and Mrs. _____, and Mr. _____, of Omaha, took place at high noon Wednesday. It was marked by remarkable elegance, all the appointments being the most exquisite imaginable. The center of the magnificent drawing-room was taken for an aisle and divided by festoons of satin ribbons, from columns of smilax and roses. Rev. _____, of the Tabernacle Presbyterian Church, performing the ceremony. The bride wore a Paris gown of embroidered mousseline de soie, trimmed with orange blossoms. After the ceremony an elaborate breakfast was served. The service was fine Dresden and cut glass, and the appointments were rarely beautiful. The favors were enamel boxes with the letters H. P. interwoven in gold. The bride's table was beautiful with white roses and fine ware. At 3 o'clock Mr. and Mrs. _____ left in Mr. _____'s private car for the East, and upon their return they will reside in Omaha.

Now I will tell you about the long ago wedding:
A well-to-do Englishman came to this young country, and desiring to have fine stock on his domain, and to do what he could for the improvement of the bovine of the section where he lived, he imported a fine bull, of which he was justly proud. He had a daughter, and she was courted by a gentleman worthy of her; so a marriage was agreed upon. It was settled that it should take place in church.

The roads were bad, carriages scarce, and the father hit upon a novel and showy plan of taking the bride to church. He had a very gorgeous blanket, embroidered and trimmed with gold lace, made for the bull, and sitting upon this, after it was fastened upon the animal's back, the handsome young bride rode to church, an attendant leading him by the nose. That was quite as distinguished as having a private car is now-a-days. The creature may have acted as music as well as conveyance. I hope the sisters will give us their thoughts about marriage, etc.

GRANDMA 92.

The way of the erring woman is indeed hard in Atlanta, Ga. No home for them is allowed to be established in the city, but a spasm of righteousness having seized the officials, the women are constantly being ordered, like poor Joe, to move along. There is no place for them to go to, as landlords will not rent to tenants who will be ejected, so there is nothing for them to do but defy orders and be jailed. Now if the city officials will, only be as severe with the men who create the demand, the evil will be rooted out.—Woman's Tribune.

Anna E. Dickinson has a lecture entitled "Powder and Public Opinion." Rev. Phoebe A. Hansford, writing of its recent delivery at Asbury Park, says: "No one could listen to that marvelous voice, and feel the powerful magnetism of that embodied sense of justice, without acknowledging that upon the platform stood and spoke an apostle of liberty, pleading for righteousness to govern in the land for which she has already labored long and well."

Have you the spoon sad? If so, let me tell you there is in the market a Susan B. Anthony souvenir spoon, and Mrs. M. B. Logan, 23 N. Fitzhugh Street, Rochester, N. Y., is the manufacturer. I am glad her honest face is thus complimented.

The Princess Louise of Lorne is engaged upon a bust of her royal mother, Queen Victoria, which will be shown at the World's Fair.

Spiritualist Lecturers

(Inserting that this list of lecturers should be kept up to date, and that those interested in the subject should send their names to the publishers of this paper.)

Mrs. M. C. Allen, Barton Landing, Vt.
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Mrs. M. C. Allen, Barton Landing, Vt.

Mrs. R. R. Scott, Bridge, N. H.
Mrs. R. R. Scott, Bridge, N. H.
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Mrs. R. R. Scott, Bridge, N. H.

Mrs. J. J. Baker, Grandville, N. Y.
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Mrs. J. J. Baker, Grandville, N. Y.
Mrs. J. J. Baker, Grandville, N. Y.

Mrs. Clara Field, Conant, 125 19th St., N. W., Wash.
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Mrs. Clara Field, Conant, 125 19th St., N. W., Wash.

Mrs. E. A. Cook, 111 Grand St., New Orleans, La.
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Mrs. J. W. Fletcher, 26 W. 43d St., N. Y. City.
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Miss Vaughan,
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INDEPENDENT
SLATE-WRITER
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NEW YORK CITY.

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DR. M. E. HILL,
Mechanicsville, Iowa.

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N. W. Cor. Sixth and Main,
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NEWS FROM CORRESPONDENTS, Continued.

LOCALS AND PERSONALS.

Dr. H. T. Stanley, clairvoyant physician and speaker, intends locating in this city, his address will be given in next issue.

Secretaries who desire to have the name of their society, with place and time of meeting, inserted in our society column, will favor us with an early report. No charge will be made for this notice if confined to the above facts.

The funeral of George Grant Harp took place at the home of his parents, Ceylon, Ohio, October 20th. His death was caused by his falling between the cars of a moving train, and was attended by many sad circumstances. The Brotherhood of Trainmen conducted the services, Hudson Tuttle giving the address, and Mrs. Emma Rood Tuttle singing appropriate selections from her spiritual songs.

The next two Sundays Prof. J. Clegg Wright will address the Union Society, morning and evening, on acceptable topics. On Tuesday and Friday evening of his stay in the city he will lecture on "Mental Science, Phenology, and Hypnotism" at the college rooms, 192 West Fifth Street. Mr. Wright is a very pleasing speaker and many enjoy his unique mode of calling things by their proper appellations.

Prof. O. T. Jones, brother of the electrical clock inventor, A. B. Jones, of Cleveland, a former well-known popular steam shovel engineer of Ohio and the Northwest, who has been attending a course of lectures in this city on electricity, magnetism, and medicine, has returned to Cleveland. The professor is a strong Spiritualist of integrity, ability, and full of business, and working to bring greater truths and light of Spiritualism to the world.

Mrs. Ada Foye's closing seance on Sunday evening last was, like all the others, crowded to the utmost. Mrs. Foye's engagement for the whole month was a success, and many were made happy by the remarkable tests given at the various meetings, one hundred and forty-eight being given during that time. Beside spirit names, she often calls out the first name of the person for whom it is intended, making the test all the more complete. On one of these occasions she called a name that was not among the ballots. As no response was made, the medium continued, saying, "— is a little timid about acknowledging it in public." After the meeting a lady called on Mrs. Foye and said that she had called her mother's name and also given her own name correctly, but that she felt more like sinking through the floor than acknowledging the test. The lady's timidity is due to the fact that this was her first visit to a Spiritualist meeting of any kind and to be met with such conviction on the start was too much for her. At last Sunday's meeting similar tests were given, but publicly acknowledged. Mrs. Foye is certainly one of the best test mediums for platform work we have in the field, and all the friends should send her good wishes to uphold her and give her the vitality needed for this kind of mission. After the services on Sunday evening the president of the Union Society, Mr. Hare, expressed the thanks of the society to Mrs. Foye for the conscientious manner in which she carried out her mission and wished her future success, prosperity and good health. Next Sunday Prof. J. Clegg Wright will occupy the platform both morning and evening.

Dedication at Anderson.

It is, perhaps, known to many of our readers that Anderson, as a spiritualistic community, is second to none in the State. But never in the history of Spiritualism in this city has it made as rapid progress as during the past twelve months. Quite a number of the prominent families of Anderson during the above period have been converted to the truth of Spiritualism, and are now among the best workers in the cause.

We now have two trumpet mediums, and several others who are being developed. Messrs. J. G. Hinderer and John Sutton developed as trumpet mediums some three months ago, and are now giving seances which are very satisfactory. Both gentlemen are constantly employed, and the result is that many converts are reported.

But what I desire to speak of more particularly in this letter is the fact that we are soon to dedicate the first spiritual temple in the State. The dedication will occur the first Sunday in December.

Some time last February a number of prominent Spiritualists of this city, after a series of meetings held at the home of Dr. Hilligoss, decided that Anderson must have a spiritual temple—a building which would be a credit to the cause and command the respect of the other religious bodies of this city. The next thing in order was the organization of an association. It was given the name of the Madison Avenue Association of Spiritualists, and was duly incorporated under the State laws of Indiana, with Peter Millsbaugh, president, and Dr. Hammond, secretary.

Dr. Hilligoss and his estimable wife, who have been identified with the organization of the society from the start, made it a present of a building lot on Madison Avenue, one of the foremost streets of the city, and an additional present of \$500 in cash. With this beginning the society proceeded to solicit funds, and met with gratifying success. Among those who contributed liberally may be mentioned Peter B. Millsbaugh, James Millsbaugh, Alexander McKee, Rufus Williams, Samuel Buckner, Cutler, and Van Riper, and others.

The cornerstone was laid on the 15th of last May, and work was at once begun upon the building. The building is a fine structure, 40x60, with a lecture room 22x48, and is now seeing its finishing touches. The interior, as well as the exterior presents a handsome appearance, the walls and ceiling being papered in the best style of the art. The floor is covered with an elegant carpet, while the furniture and everything connected with the house is of the best quality—in short we have a little building which any society may feel justly proud of.

As before stated the temple will be dedicated the first Sunday in December. Mrs. Helen Stuart-Richings has been engaged to deliver the dedicatory address. She will be assisted during the meeting by Mrs. Adah Sheehan. Mrs. Richings will also serve the society during the month of December.

A special effort will be made to maintain a regular weekly lecture course during the coming winter. Spiritualists everywhere are cordially invited to attend the dedication.

In a future letter I will endeavor to give a report of the results which have thus been obtained by the Psychic Research Association, of Anderson, Ind., organized about twelve months ago, for the purpose investigating the phenomena of Spiritualism.

Fraternal Yours, J. A. WERTZ.

Ashland, N. H.

Bright and sparkling comes to us, LIGHT OF TRUTH, as it makes its bow, and very prettily, too, bringing with it a new and clear inspiration, as we are here, in one snug retreat among the rocky wilds of the old Granite State, busily arranging, planning, and improving as fast as our funds will permit the beautiful spot, chosen for a resting place for our sensitives, who stand in the draft, and are subject to all that is afloat in the atmosphere of public opinion.

Here we may truly find rest from all that tends to interfere with the life line of work; here may they study nature, if they open wide the volume and seek for those truths she would have us search for, if we would become teachers.

This place of which I speak and from which I send you greeting, is the place known as "Beechdale," and owned by the "Mediums' Order of Beneficence," and concerning it many questions are asked, and we are only too glad to answer, but recognizing the rights of others to a space in the spiritualistic papers we feel that we have no right to monopolize a paper, be it ever so generous; so we can only condense, and until such time as we can maintain an official organ of our "very own" we must be brief, but we say with pleasure, or what is better still, come and see.

All Spiritualists who are interested and are alive to the needs of their mediums will be welcomed, and we also solicit your hearty co-operation that we may now rapidly push to completion our changes to be made here, that the "home" may be dedicated and become a home indeed.

The better way has come to us to cheer us, and has shown to thousands the better way, through its truths, and now it comes to us in its new garb, evolved into its advanced condition it presents in the LIGHT OF TRUTH. We are filled with pleasure at its success, doubtless largely due to the energy of its present proprietor. Prosperity to the LIGHT OF TRUTH, and may it ever prove what its name indicates.

Fraternal, Wm.

Springfield, Mo.

I wish to add a brief response to Sister M. T. Allen's comments on organization in her report in a recent issue of the LIGHT OF TRUTH. She truly says it is a fact that from the want of organization, much of the hard work done is rendered ineffectual and the victory gained is only temporary. The seed sown needs the cultivation and nourishment of harmonious co-operation of systematic and methodical action. That will enable us to come into a regular course of scientific study and investigation of the spiritual forces which are within us, as well as the varied material forms manifested through nature, in response to the demands of the five senses, which eventually lead to the spiritual.

I am glad to know that Sister Allen is going to make this line of work a specialty, and as I expect to spend the winter in this city I cheerfully respond to her call for sympathy and co-operation in this locality, and pray that we may, as a State, in the near future, be brought into an organic working force that will enable us to meet the organized opposing forces.

This organization is only for systematizing our forces into methodical action, as Sister Allen says, for the purpose of elucidating the philosophy and demonstrating the phenomena of Modern Spiritualism, and I would add that we might have an educational system of developing true ethical and reliable mediumship.

Yours fraternally L. A. SPEAR.

Topeka, Kan.

I received the LIGHT OF TRUTH. I congratulate its publisher. The appearance of the paper is good; the reading exceedingly interesting and instructive. Long may it live, and give to humanity the food for which it yearns.

Topeka is having another revival in Spiritualism. A great interest has been awakened and many converts made. Beside our home talent, always doing good work, we have had with us several mediums, the best being Mr. Wm. Aber, the materializing medium of Springfield Hill, also Mr. and Mrs. Parker, clairvoyants and magnetic healers—good, honest, and delightful people, Prof. Gray, of Kansas City, and last but not least, Mrs. Maud Lord Drake. The lectures given through the organism of Prof. Gray are grand and convincing; his readings perfect, the large hall of the First Spiritual Society being almost unable to hold all who come to hear the light of truth given through him. And lastly we listened to Mrs. Maud Lord Drake, and wished with our soul that the angel world could have more instruments like her. Words cannot describe the fascinating interest with which her audience was held. Her readings are also perfect and convincing. Long may they live, and through them as through your paper spread the Light of Truth is the wish of

AUNT FANNIE.

NOTES FROM ALL POINTS.

Buffalo, N. Y.—Please allow me to say that I consider Miss Maggie Gaule, of Baltimore, as one of our best test mediums. I met her at Lily Dale last August, and she gave me name and description of spirit friends almost without number. All her tests were full and correct. The phases are clairvoyant and clairaudience, and she is almost perfect in her special line. Miss Gaule's address at present is 514 Dauphin Street, Baltimore, Md. Yours for the truth.—J. W. DENNIS.

Cleveland, O.—John W. Topping, corresponding secretary, C. P. L., writes that a public materializing seance was given by the Cleveland Progressive Lyceum, with Mrs. Effie Moss and Mr. Chase as mediums. The results were most satisfactory, both as to the large audience and excellent manifestations. The usual preliminaries were gone through, persons called to the cabinet, messages delivered, etc., and to report the whole would be but to repeat the old story of materializing seances, as everybody knows them.

Britton, Mich.—A meeting was held at Deerfield, Sunday, October 23d. Mr. Trim, of Adrian, spoke at both morning and afternoon sessions. Mrs. Lora Holton, of Vicksburg, took charge of the music, and gave platform tests. We flatter ourselves we made a good selection in both instances, as our meetings gave general satisfaction, and many caught a glimpse of the beyond, through the gates ajar, and the hosts of the other world gave us many tokens of their love and guidance. It was a spiritual feast to us, and we are grateful to all who helped to make so enjoyable and instructive a day, hoping for many more in the future.—Celia Riley.

Louisville, Ky.—The city of Louisville is blessed with a new spiritual society, which was organized October 8th with a large number of charter members, and inaugurated articles of incorporation for the purpose of building a Church to the amount of \$50,000, issued in shares of \$10 each, and the same legally recorded in the County Clerk's office, under the laws of the State of Kentucky. It received the name of "Independent Spiritual Church," and will be dedicated November 13th, at Polytechnic Building, Fourth Avenue, by Mr. Lyman C. Howe. We are ready to receive communications from all traveling mediums and lectures, naming phases and conditions. The officers are W. A. Schroder, president; J. Paul vice-president; C. N. Schroder, treasurer. The trustees are J. Kehrer, George Heinsohn, W. Meier. Direct all communications to Martin Metzger, financial secretary, 615 Green Street, Louisville, Ky.

Deerfield, Mich.—Mrs. Lavinia Palmer, among other matters writes, that two interesting meetings were held at that place on the 23d ult., and that many of those present received convincing proofs of future existence. Improvised songs were rendered through the organism of Mrs. Lora Holton, musical test medium. She is a grand worker in our cause, as well as an accomplished musician, as she performs on five different musical instruments. W. F. Trim, of Adrian, Mich., spoke to us in three different languages. Friends of the cause gathered from the surrounding towns for miles around. I also added my might by assisting. All felt repaid for coming, and we trust good seed has been sown in this sea of orthodoxy, and will bear fruit by-and-by. Mrs. Holton also held two parlor seances and gave some private sittings with good results.

Denmark, Mich.—Mrs. A. E. Sheets, of Grand Ledge, Mich., has just closed a series of seven lectures at Denmark on subjects given by the audience. The meetings were well attended by "saints" and "sinners" alike. On all sides a deep interest was manifest, and words of praise were freely uttered. One lady, a member of a Christian Church, said, "How did you like the discourse?" I modestly replied, quite well." "O," she said, "I thought it was grand. I never heard anything so nice." Had Mrs. Sheets proceeded to show the absurdity and wickedness of much of the Bible teaching, this lady and many others, instead of being attracted by the beauty of the spiritual philosophy would have been repelled. It is easier to lead people than to drive them. We can live longer on unwholesome food than upon no food. The way to induce people to abstain from such diet is, not to attempt to deprive them of it, but to give them something better. Will some of our aggressive speakers please make a note of this suggestion.—R. Alexander.

Springfield, Mo.—Lucrétia A. Spear writes: We have removed from Eureka Springs, Ark., to this city for an indefinite time, and will spend the winter here at least. We find a great field for spiritual work in this place. It is estimated that there are over a thousand Spiritualists in this city, but only a small number claiming membership with the local society. One reason is that the materialistic element is so radical that it drives away many and creates discord among the remaining ones. But we are confident that this will not remain so very long. My work is in the line of speaking and teaching the unfoldment and development of true mediumship, which I think is more needed at this time than anything else. I saw at the late campmeetings so many partially developed mediums that did not and could not give satisfaction, that I was awakened more than ever to the necessity of education upon the spiritual and physical law of spirit-communication; not only with pronounced mediums, but with all Spiritualists. I think a work of this kind will tend to harmonize the radical elements here and lead to good results. My husband, Dr. T. F. Spear, and myself have charge of the free reading-room.

Portland, Ore.—Dr. Abbie C. French writes that the "Church of the Spirit" has been reopened for the season with Mrs. Flora A. Brown as the speaker. Good Templars Hall, a spacious and recently furnished building was the chosen place for worship. Vocal and instrumental music by Mrs. Hattie Westlake and Professor Richards, and the harmonium were needed for the medium's control. After an invocation and poem Mrs. Brown took up her opening subject for discourse, which had been previously announced as "Mediums and Mediumship—Ancient and Modern." The lecture proved instructive and interesting, and was highly appreciated. Later she passed among the audience and gave tests. The second Sunday evening was devoted to answering questions from the audience, followed by independent slate-writing under test conditions, an orthodox minister with a number of unbelievers in the spiritual, constituting a committee of investigation. Various good tests were produced to the satisfaction of those receiving them. The third Sunday "What is Death" was the chosen subject for the lecture. A large audience was present. Mrs. Brown closed this meeting with psychometric readings. The public is invited to attend.

MEDIUMS AND LECTURERS.

Mrs. Ada Foye's permanent address is P. O. Box 517, Chicago, Ill.

Mrs. Elizabeth Lowe-Watson may be addressed at West Side Santa Clara Co. Calif.

Mrs. Celia Loucks will make engagements for fall and winter to lecture. Address: Findlay, O.

Mrs. Effie Moss materializing medium, will be in New York City during November. Address: 200 Ninth Avenue.

Mrs. Dr. Sarah B. Marvin, spiritual healing medium, has removed from Charlestown, Mass., to 225 West Street, Providence, R. I.

W. A. Mansfield is located at present at 140 Cedar Avenue, Cleveland, O. Will visit neighboring towns at intervals.

Mrs. Mary C. Morrell may be addressed for engagements at 24 Bowdoin Street, Boston, Mass. Office hours daily from 10 a. m. to 5 p. m.

G. W. Kates and wife have accepted a call to spend the winter in Colorado and the West. Their address during November will be Aspen, Colorado.

Mrs. Elizabeth Stranger, inspirational lecturer and test medium, will respond to all calls. Address: 171 Pine Street, Muskegon, Mich.

E. Bowtell speaks in Pawtucket, R. I., Nov. 10th; Plymouth, Mass., November 13th; Malden, Mass., December 10th. Address: 223 Shawmut Avenue, Boston, Mass.

Mrs. Lora Holton, musical test medium and psychometrist, will answer calls for platform work for societies in Michigan, Ohio, Indiana, and Illinois at reasonable terms. Address her at Vicksburg, Kalamazoo Co., Mich.

Jennie S. Johnson, President M. O. O. B., may be addressed until further notice for formation of auxiliaries of Mediums' Order of Beneficence, also for lectures, tests, psychometric readings, etc., at Ashland, N. H., Box 35.

Geo. H. Brooks is now ready to accept engagements to lecture from all points, having given up the work of the State Association of Illinois. He lectures in Waukegan, Wis., during November and Kansas City, Mo., during December. May be addressed for the present at 144 N. Liberty Street, Elgin, Ill.

Prof. J. M. and Mrs. M. T. Allen closed their engagement with the society at Liberal, Mo., on Sunday, September 25. They spoke at Cherryvale, Kan., October 2d. From Kansas City Mrs. Allen proceeded to Decatur, Iowa, while Prof. Allen started by the Santa Fe for the Pacific Coast, stopping off at Topeka to lecture October 9th. His first engagement in California is at San Bernardino, where he opened work October 10th. Address: 142 Seventh Street, that city.

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READ THESE! HEADQUARTERS OF THE SALVATION ARMY IN AMERICA, 111 Reade Street, New York. June 1st, 1892. Larkin Soap Manufacturing Company, Gentlemen:—I take pleasure in stating that during the past three years we have used in my household three of your "Sweet Home" Combination Boxes with the various extras, etc., which you have so carefully selected. I have bought many boxes of cheap laundry, household or toilet use. The goods are very pleasing to my family; we have found the extras all that you have promised, and consider the entire outfit a most excellent investment. You are at liberty to use this letter as you think best.

(Signed) JESSE L. HURLBUT, Sunday School Sec'y and Principal of the C. L. S. C. PHILADELPHIA, Dec. 23.

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